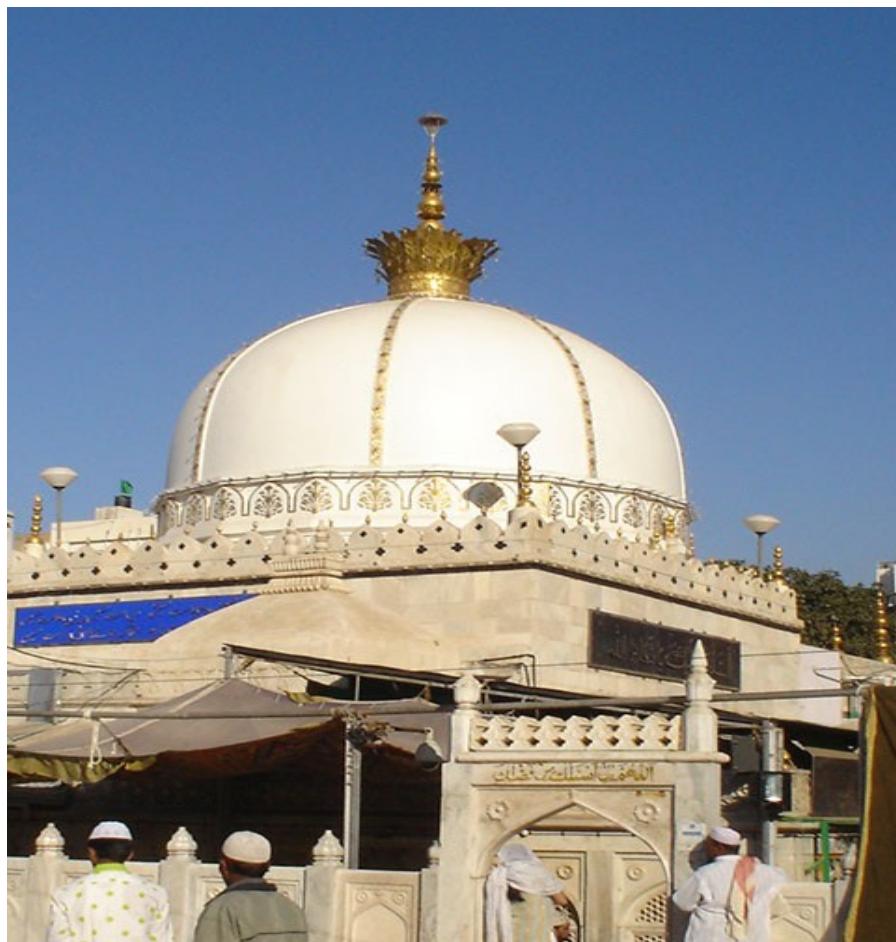


## AULIYA HYDERABAD



The mausoleum of Hazrat Khaja Moinuddin Chisti

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In the praise of the noble prophet  
Mohammed (peace be upon him)

In Madina is the grave of the prophet, which visited by angels  
It is such grave, there is excellence in empyrean and in the sky



The tomb of the holy prophet in Madina

Is there any relation between desert of Madina with the gardens?

So with the lovely air of Madina, it is envious the garden of paradise

If Madina city is safe then everything is safe  
So Allah keeps it as the cause of the blessing

Madina is such a garden city which is the décor of all gardens  
The seasons of the gardens of paradise are due to the Madina

While leaving Madina, so no need to visit the garden of paradise  
As it is better than heaven and it is a living paradise on the earth

Not we but Allah also love the city of the  
prophet

Love of Madina is love of the prophet and Allah

The beggar of this door is the king of fate and worlds  
The beggar of this place is matter of envy of the kings

One who has become rich there so his fate could not known  
In the resurrection day prophet, Ibrahim will find help there

Oh, Allah help us to reach Madina city to see how it is there?  
Where is the mercy and there is available blessing everywhere?

If one leaves Madina then he will not find the resort of heaven  
If there is a love of Madina then it is guaranteed of the heaven

On the earth, he is called Mohammed and Ahmed in the skies  
His praise is in the world and also his praise is found in the skies

There is his great rule in Madina also he is a ruler of the skies  
Madina is capital and he is the great ruler of the two worlds

What mistake you did Fatima by leaving the city of Madina ?  
As it is such heaven and liked by the angles of the empyrean

Why visitor will go to heaven by leaving the city of Madina ?  
What is heaven as it is gracefully for the sake of Madina city

In the praise of Hazrat Shaikh Abdul Quader



Tomb of Hazrat Shaikh Abdul Quader Jilani

To call me at your kind door oh Shah Ghous Azam  
Show your kind sight to me oh Shah Ghous Azam  
To improve my condition soon oh Shah Ghous Azam  
To come in a dream of the servant oh Ghous Azam

For sake of the souls of martyrs oh Shah Ghous Azam  
And show your face of the wisdom oh Shah Ghous Azam  
To help me very soon as my condition is down very worse  
Saying this with such fondness and in a helpless condition

Peeran Peer, oh the great Sultan and Dastagir of time  
Oh Shah remove my difficulty as I am worried much  
All the pious persons who put down necks before you  
All said in the helpless condition oh Shah Ghouse Azam  
With your grace to lighten their chests and the hearts  
Oh great teacher of the religion oh Shah Ghouse Azam  
The boat in the sea of grief you are the only saver for us  
Come and help the boat to goal oh Shah Ghouse Azam  
Waves of the storm of grief are there from everywhere  
To save us from such trouble soon oh Shah Ghouse Azam  
There is the wish of Fatima to see your tomb in Baghdad  
To call your lowest servant to Bagdad oh Ghouse Azam

## The miracle of Hadrat Sheikh Abdul Quader Jilani (R.A.)



Mausoleum of Hazrat Shaikh Abdul Quader Jilani R.A.

Hadrat Sheikh Abdul Quader Jilani (R.A.), is the leader of all holy persons like the Prophet Mohammed (peace be upon him.) who

is the leader of the group of all prophets of Allah which have been sent down on the world. So, for this reason, he is called and he is famous as a chief of all the saints. His spiritual benefits and favours from his miracles were available in the all period of time and even today is being continued and till the day of the judgment, such favours and benefits will be available to the mankind in the world. Because the favour and benefits of the holy persons which is available during the life period and which will be also available in the world after their demise from the world. Allah the most Merciful and Beneficent has kept the holy persons in every period of time so that there should available favours of miracles and benefits to the mankind from them.

The holy persons due to the nearness of Allah and perfection in the obedience of the prophet of Allah they were away from the sins. Allah has given them the most excellent status of the holy persons of the nation of the prophet Mohammed (peace be upon him) and Allah's divine power being manifest by the holy persons

So for getting favour and benefits from the holy persons is in fact of getting favour and benefits from Allah because their saying, actions are according to the commandments of Allah and as per the practice of the last prophet of Allah.

Hadrat Sheikh Abdul Quader Jilani (R.A.), and who was the Qutub (highest cadre in spiritual pivot) of all time's favour of spiritual miracle is available in his saying which is as mentioned as follows.

“If my disciple’s hiding will be open and if he will be there in the East, and if I am in the West then I will cover it.”

In this way, his disciples and devotees were able to get his favour of miracles and benefits of spiritual powers in all time and at always. And they think him as a manifest of the help of Allah and so, for this reason, they see his favour of miracles and benefits from him. There is saying of the prophet, which is as follows.

“If your animal will run away from you then you should call as oh people of Allah help me.”

For the revival of the religion of Islam, Hadrat Sheikh Abdul Quader Jilani (R.A.), is such an enormous personality and a great leader and due to the blessing of his hand while finding the religion of Islam as a patient in the exemplary shape and given new life to it and so then he was becoming famous and well known by the title of Mohiuddin.

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## The eleven principles of Naqshabandia Sufi chain



### Mausoleum of Hadrat Khaja Bahuddin Naqshaband

The first eight principles are from 'Abd ul-Khaliq Ghujduwani (d. 1220). The final three principles were added by Baha ad-din Naqshband (d. 1389).

*1. Awareness in the Breath/Awareness in the Moment (Hush dar dam)*

"Every breath which is exhaled from within must be exhaled with awareness and presence of mind and so that the mind does not stray into forgetfulness."

Baha ad-din Naqshband said: "The foundation of our work is in the breath. The more that one is able to be conscious of one's breathing, the stronger is one's inner life. It is a must for everyone to safeguard his breath in the time of his inhalation and exhalation and further, to safeguard his breath in the interval between the inhalation and exhalation."

As the seeker becomes occupied with the exercise of the moment (i.e. remembering the breath), he turns his attention from remembering the past and thinking of the future, and focuses on each breath until it is expired.

Sa'd ud-din Kashghari added: "*Hush dar dam* is moving from breath to breath so there is no heedlessness but rather there is presence, and with each breath that we take should be the remembrance of the Real."

Sheikh Abdul Janab Najmuddin al-Kubra said in his book, *Fawatih al-Jamal*: "*Dhikr* (remembrance of God in the breath) is flowing in the body of every single living creature by the necessity of their breath—even without will—as a sign of obedience, which is part of their creation. Through their breathing, the sound of the letter 'Ha' of the Divine Name Allah is made with every exhalation and inhalation and it is a sign of the Unseen Essence serving to emphasize the Uniqueness of God. Therefore it is necessary to be present with that

breathing,

in order to realize the Essence of the Creator."

The name Allah, which encompasses the ninety-nine Names and Attributes, consists of four letters, Alif, Lam, Lam and Hah (ALLAH). The people of Sufism say that the absolute unseen Essence of Allah Exalted and Almighty is expressed by the last letter vowelized by the Alif, "Hah." It represents the Absolutely Unseen "He-ness" of the Exalted God (*Ghayb al-Huwiyya al-Mutlaqa lillah 'azza wa jall*) in which the mystic loses his separate identity with every "hah" in his breath.

The first Lam is for the sake of identification (*tacrif*) and the second Lam is for the sake of emphasis (*mubalagha*).

The soul has long been thought to be in the breath. "For the early thinkers the soul was visualized sensuously as a breath-body." Awareness of the breath makes us aware of the soul and the inner body, inner self, which belong to the moment.

In the path of the Khwajagan awareness in the breath is a very great principle. Those in this path regard it a great transgression to become unconscious of the breath.

## 2. Watch your Step! (*Nazar bar qadam*)

Direct yourself constantly towards the goal.

Sa'd ud-din Kashghari added: "Looking upon the steps means that the seeker in coming and going looks upon the top of his feet and thereby his attention is not scattered by looking at what he should not look at." When the beginner's attention is taken by shapes and colors outside of himself, his state of remembering leaves him and is ruined, and he is kept from his objective. This is because the beginning seeker does not have the power of the "remembrance of the heart," so when his sight falls upon things, his heart loses its collectedness, and his mind becomes scattered.

*Watch your step* can also refer to watching circumstances, feeling when is the right time for action, when is the right time for inaction, and when is the right time for pause. Some have

said that *Nazar bar qadam* is an expression which refers to the wisdom inherent in one's natural disposition.

Fakhr ud-Din Kashifi added: "*Nazar bar qadam* may be alluding to the seekers traveling through the stages of breaking from existence and putting behind self- love."

Of these three interpretations, the first refers to beginners' use of this aphorism, the second refers to those in mid-progress on the Way, and the third to the Attainers.

### 3. The Journey Home (*Safar dar watan*)

Your journey is towards your homeland. Remember you are traveling from a world of illusion to a world of reality. The wayfarer travels from the world of creation to the world of the Creator.

The Journey Home is the transformation that brings man out of his subjective dream state, so that he can fulfill his divine destiny.

From the *Rashahat-i 'ayn al-hayat*: "[The journey home refers to] that traveling which the seeker makes within his human nature. In other words, travel from the qualities of humankind toward the angelic qualities, moving from blameworthy qualities to laudable ones." Sheikh Ahmad Sirhindi (d. 1624) said: "This blessed expression [traveling in the homeland] means traveling within the self. The source of its results lies in putting the final [practice] at the beginning, which is one of the characteristics of the Naqshbandi Way. And although this [inner] traveling can also be found in other *tariqas* [schools of Sufism], [in those] it is found only in the end after the 'traveling on the horizons' [referring to the Qur'anic verse (41:53): 'We will show them Our signs on the horizons and within their selves until they know He is the Real']."

"Traveling on the horizons" is traveling from place to place. At the beginning of the journey it can mean leaving home to find a guide or teacher. Also it happened in former generations that when the wayfarer had become established in a place, got

accustomed to it and become familiar with its people, they took

on traveling in order to break down habit and comfort and cut themselves off from renown. They would choose travel in order to experience complete emptying.

It means traveling within oneself, looking at oneself, examining oneself and one's reactions, and how they act upon one.

This reflects the stress that the Naqshbandi path puts on the inner states, stages, processes.

Be an external resident and let your heart travel. Traveling without legs is the best kind of travel.

#### 4. Solitude in the Crowd (*Khalwat dar anjuman*)

There are two kinds of retreat. One is the outward kind in which the seeker, far from people, sits alone in his cell until he comes into contact with the spiritual world. This result comes about because the external senses withdraw themselves and the inner senses extend themselves to signs from the spiritual world.

The second kind of retreat is the hidden one, where the seeker is inwardly witnessing the secrets of the Real while he is outwardly surrounded by people. *Khalwat dar anjuman* is of this second type of retreat: outwardly to be with people, inwardly to be with God.

In all your outer activities remain inwardly free. Learn not to identify with anything whatsoever.

Khwaja Awliya Kabir, one of the deputies of 'Abd ul-Khaliq Ghujduwani, explained *khalwat dar anjuman* as follows: "'Retreat within the crowd' is that state when one is so constantly and completely absorbed in divine remembrance that 'one could walk through the market-place without hearing a word.'"

They are with their Lord and simultaneously they are with the people. As the Prophet said, "I have two sides: one faces my Creator and one faces creation."

'Abd ul-Khaliq Ghujduwani himself was known to say: "Close the door of the formality of *sheikhhood*, open the door of

friendship. Close the door of *khalwat* (solitary retreat) and

open the door of *suhbat* (companionship)." Baha ad-din Naqshband said in this connection: "Our path is in companionship. In [physical] retreat there comes fame and with fame comes calamity. Our welfare lies with the assembly and its companionship, on condition that [self-] negation is found in one another."

When Baha ad-din reached Herat on his journey to Mecca, the Amir Hussein arranged a gathering in his honour. At the assembly the Amir asked him, "Since with your Presence there is neither audible *dhikr*, nor voyaging, nor audition of special music and poetry, what is your path?" He answered, "The pure words of the tribe of 'Abd ul-Khaliq Ghujduwani, which are 'retreat within the crowd,' and we follow in their Way." "What is retreat within the crowd?" the Amir asked. "Outwardly to be with the people while inwardly to be with God," said Naqshband.

The Amir expressed surprise and asked whether this was actually possible. Baha ad-din replied that if it were not possible God Most High would not have indicated it in a Qur'anic verse which describes those who are not distracted from the remembrance of God even while in the marketplace: "Men whom neither business nor profit distracts from the recollection of Allah" [24:37]. This is the way of the Naqshbandi Order.

Ahmad Faruqi Sirhindî, Mujaddid-i-alf-i-thani (the Renewer of the second millennium), said: "Retreat within the crowd is derived from traveling in the homeland since if traveling in the homeland is properly accomplished, then retreat within the crowd will properly occur. The seeker within the diversity of the crowd travels in his own land, and the diversity of the horizons finds no way into the meditation cell of his inner self. This treasure will manifest with difficulty at the beginning and with no difficulty in the end. And in this *tariqa* it is the portion of the beginning while in other paths it is at the end. This is so because the treasure is derived from traveling within the self (with presence in the moment), which is at the beginning of this path, while traveling on the horizons takes place simultaneously. This is the opposite of the other paths which make the traveling on the horizons the beginning and the traveling within the self the end."

In the words of al-Kharraz: "Perfection is not in exhibitions of miraculous powers, but perfection is to sit among people, sell and buy, marry and have children; and yet never leave the

presence of Allah even for one moment."

Inconstant	Commun	with the	Belove	within	
A	ion	d	,		
Stranger	To	the	rare	world.	
Those endowed with	Such	beauty	are	indeed	
in this world.					

### 5. Remembrance (*Yad kard*)

Concentration on Divine Presence.

For the Naqshbandiyya remembrance is practiced in the silent *dhikr*. Keep God, the Beloved, always in your heart. Let your prayer, *dhikr*, be the prayer of your heart.

According to Khwaja Ubaydullah Ahrar, "the real meaning of *dhikr* is inward awareness of God. The purpose of *dhikr* is to attain this consciousness." The purpose of the *dhikr* is to keep one's heart and attention entirely focused on the Beloved in love and devotion.

The *dhikr* is not just repeated as words, but is in the heart.

Remembrance of the tongue becomes remembrance of the heart. Abdu'l-Qadir al-Gilani said: "At the first stage one recites the name of God with one's tongue; then when the heart becomes alive one recites inwardly. At the beginning one should declare in words what one remembers. Then stage by stage the remembrance spreads throughout one's being—descending to the heart then rising to the soul; then still further it reaches the realm of the secrets; further to the hidden; to the most hidden of the hidden."

#### 6.Returning (from distraction), Going Back (*Baz gasht*)

Travel one way. The return to God. Single-minded pursuit of divine truth.

This means banishing and dispelling every thought, good or bad, that comes to mind involuntarily during the *dhikr*. When performing the remembrance the heart is required to attain the calm contentment of: "Oh Allah, my goal is You and Your good pleasure; it is nothing else!" So long as there is any space left in the heart for other interests, such calm contentment cannot take shape, and the remembrance cannot be genuine. Even

if this

tranquility cannot be attained at the outset, one must not abandon the remembrance, and it is necessary to persist in its performance until this feeling is acquired.

The meaning of *baz gasht* is the return to Allah Exalted and Almighty by showing complete surrender and submission to His Will, and complete humbleness in giving Him all due praise. The reason, mentioned by the Holy Prophet in his invocation, *ma dhakarnaka haqqa dhikrika ya Madhkar* (“We did not Remember You as You Deserve to be Remembered, O Allah”), is that the seeker cannot come to the presence of Allah in his *dhikr*, and cannot manifest the Secrets and Attributes of Allah in his *dhikr*, if he does not make *dhikr* with Allah's support and with Allah's remembrance of him. As Bayazid Bistami (d. 874) said: “When I reached

Him I saw that His remembering of me preceded my remembrance of Him.” The seeker cannot make *dhikr* by himself.

He must recognize that Allah is the one making *dhikr* through Him.

“Beloved, you and your approval are my purpose and desire.” This attitude will rid one of impure thoughts and distractions. It relates to the path of absorption. One Sufi was concerned that he was not sincere, and was ashamed. So his *sheikh* took him to a Sufi who was on the path of absorption, and this *sheikh* told him that absorption, not hair-splitting, would free him from his problem. The wayfarer realized that in his worry about his dishonesty and shame, his wants and needs, he had been focused on himself, separating himself from his Beloved.

According to Khwaja Ahrar, the saying “returning” means that we have within us the goal of our striving. The seeds of transformation are sown in us from above and we have to treasure them above all possessions.

## 7. Attentiveness (*Nigah dasht*)

Struggle with all alien thoughts. Be always mindful of what you are thinking and doing, so that you may put the imprint of your immortality on every passing incident and instance of your daily life.

Be watchful. Be aware of what catches your attention. Learn to withdraw your attention from undesirable objects. This is also

expressed as "be vigilant in thought and remember yourself."

*Nigah* means sight. It means that the seeker must watch his heart and safeguard it by preventing bad thoughts from entering. Bad inclinations keep the heart from joining with the Divine.

It is acknowledged in the Naqshbandiyya that for a seeker to safeguard his heart from bad inclinations for fifteen minutes is a great achievement. For this he would be considered a real Sufi. Sufism is the power to safeguard the heart from bad thoughts and protect it from low inclinations. Whoever accomplishes these two goals will know his heart, and whoever knows his heart will know his Lord. The Holy Prophet has said, "Whoever knows himself knows His Lord."

Sa'd ud-Din Kashgari said: "The seeker must, for one hour or two or whatever he is capable of, hold onto his mind and prevent thoughts of other [than God] entering." Another description from the *Munahej ul-Sair* has it that: "[*Nigah dasht* is the] guarding of the special awareness and presence which have resulted from the noble *dhikr*, so that remembering of anything other than the Real does not find its way into the heart/mind."

Yet others have written that *nigah dasht* also applies to the time of the *dhikr* itself: "*Nigah dasht* is when the seeker at the time of the *dhikr* holds his heart/mind upon the meaning of LA ILAHA ILLA 'LLAH so that thoughts do not find entrance into his heart, because if thoughts are in the mind then the result of the *dhikr*, meaning presence of the heart/mind, will not manifest." It has also been said, "*Nigah dasht* is an expression meaning the prevention of the occurrence of thought at the time one is occupied with [repeating] the fragrant sentence [of LA ILAHA ILLA 'LLAH]."

Abdul Majid II Khani said that the meaning of preserving the heart/mind from incoming thoughts is that *they lose their hold on the mind*. In this connection Khwaja Ubaydullah Ahrar said: "The meaning of preserving the mind [from thoughts] is not that the seeker can avoid thoughts at the beginning [of his attempts], but rather that *thoughts do not disturb the attendance and presence*[required for the *dhikr*]. [Thoughts] can be likened to straw which has fallen onto moving water and yet the water is not prevented from its course. 'Abd ul-Khalil

Ghujduwani said: "It isn't so that thoughts never enter the heart/mind, but rather

that at times they do and at times they do not." His statement seems to be supported by Khwaja 'Ala al-Din al-'Attar who reported: "Succeeding with thoughts is difficult or even impossible. I preserved my heart for twenty years from thoughts, after which they would still appear but they then found no hold there."

#### 8. Continued Remembrance / Perpetual Invocation (*Yad dasht*)

Constant awareness in the presence of God. "The complete experience of divine contemplation, achieved through the action of objective love."

Those on the path maintain that when inner love is always present in one's dealings with the world, then one has achieved this mindfulness.

This is the last stage before transformation is completed. The seeker becomes aware that his loss of "self" will be compensated by objective love. The humiliation (abnegation of self) that leads to this stage ceases to touch the seeker for he discovers the unlimited joy that Truth will bring.

*Yad dasht* refers to the durability of the awareness of the Real in the path of "tasting" (living in the multiplicity of illusion). In the *Rashahat-i 'ain al-Hayyat* it is stated: "Some have said that this is a perceiving/witnessing which is the domination of witnessing the Real in the heart through essential love."

Ubaydullah Ahrar said: "*Yad dasht* is an expression meaning the durability of the awareness of the Glorious Real." He said further: "It means presence [with God] without disappearance."

Regarding the use of the term for the period of the *dhikr* itself it has been said: "*Yad dasht* is that which the *dhakir* (person practicing *dhikr*) during the *dhikr* maintains [fully the meaning of] negation and affirmation in his heart in the presence of the Named."

Khwaja Ubaydullah Ahrar has described the principles five through eight as following each other in this manner: "*Yad kard* (Remembrance) refers to the work of invoking/remembering. *Baz gasht*(Returning) means turning to the High Real in the manner that when saying the fragrant sentence of the *dhikr* the

seeker follows this in his heart with "God you are my true goal!" and *nigah dasht*(Attentiveness) is the holding on to this turning [to the Real] without words. *Yad dasht* (Recollection) means constancy/firmness in [the holding on of] *nigah dasht* (Attentiveness)."

#### 9. Awareness of One's State of Mind / Time (*Wuquf-i-zamani*)

Baha ad-din Naqshband said that this consciousness is the maker and guide of the disciple. It means to be attentive to one's state of mind at any given moment and to know whether it is a cause for giving thanks or for repenting.

It means: To keep account of one's temporal states. To distinguish presence, *huzur*, from absence, *ghaflat*. Baha ad-din described this as "self- possession" or "mindfulness." He added that one should always be grateful when one returns to a state of presence.

In *wuquf-i-zaman* the seeker remains constantly aware of his changing states. Baha ad-din Naqshband explained: "*Wuquf-i-zamani* is the work of the traveler on the Way: to be attentive of his state, and to know whether it is a cause for giving thanks or for repenting, to give thanks while feeling spiritual elation, and to repent while in spiritual dryness or contraction."

He also stated: "The foundation of the work of the seeker has been established in the awareness of time [exercise] as seeing at each moment whether the perceiver of breaths is [breathing] with presence or with forgetfulness."

Maulana Yaqub Charkhi, in his *Explanation of the Names of Allah*, said: "Khwaja [Naqshband] instructed that in the state of *qabz* (contraction) one should seek God's forgiveness, whereas in the state of *bast* (expansion) one should offer thanks. Close observation of these two states constitutes *wuquf-i-zamani*." *Wuquf-i-zamani* of the Naqshbandi path is equivalent to the term "*mohasseba*"(keeping account of/close observation) used by other Sufis.

Jami, in the *Resalah-i-nuria*, said:"*Wuquf-i-zamani* is a term meaning the keeping account of the times one passes in [a state of] dispersal (*tafriqah*) or collectedness (*jam'iyyat*)."

## 10. Awareness of Number (*Wuquf-i-adadi*)

An expression meaning the observation of the number of individual repetitions of the *dhikr*. Jami said: "*Wuquf-i-adadi* is the observation of the number of *dhikrs* and of whether this [observation] yields results or not." According to Baha ad-din Naqshband, "The observation of the number of repetitions of the *dhikr* of the heart is for gathering thoughts/mental activity which are scattered."

According to Khwaja 'Ala al-Din al-'Attar, "The important thing is not the number of repetitions but rather the composure and awareness with which one makes them."

According to Baha ad-din Naqshband, this awareness is the first stage of entry into the spiritual world.

This could also mean that for beginners, reading about the achievements and states of consciousness demonstrated by those advanced in this practice would be helpful, since in reading about another's state of nearness, one acquires a certain quality of inner inspiration.

For advanced disciples, this technique, which facilitates the initial stages of acquiring inner intuition and inspiration, brings a consciousness of the unity of diversity:

This diversity and proliferation is all but a show, The One is manifest in the all.

Diversity, if you look with open eyes, is naught but unity. No doubts for us, though there might be in some minds. Though appearance is in numbers, the substance is but one.

(It should be noted that inner inspiration, that understanding which brings the practitioner and people on the path closer to higher teachings, comes through divine grace and is not due to mind discoveries. "Knowledge comes from grace. The difference between divine inspiration and divine knowledge is that divine knowledge comes through internalizing the light of the Essence and the divine attributes, while divine inspiration is gained through receptivity to inner meanings and those types of instructions which manifest within the practitioner.")

## 11. Awareness of the Heart (*Wuquf-i-qalbi*)

The heart becomes aware of God. This marks the awakening of divine love. The individual becomes aware that his existence is an obstacle to his final transformation and he no longer fears to sacrifice it because he sees for himself that he will gain infinitely more than he loses.

*Wuquf-i-qalbi* has been described as having two meanings. One is that the seeker's heart in the midst of the *dhikr* is conscious and aware of the Real. On this point Khwaja Ubaydullah Ahrar said: "*Wuquf-i-qalbi* is an expression meaning an

awareness and presence of heart toward the Most High Real felt in such a manner that the heart feels no need of anything except the Real." This meaning is similar to that of *yad dasht*.

Heart consciousness means heart's resting with the Beloved, as if nothing and no one else existed.

The other meaning is that there is awareness of the heart itself. In other words, the seeker during the time of the *dhikr* is attentive to the cone-shaped heart which is the "seat of subtlety," and prevents it from becoming unaware during the saying of the *dhikr*.

Baha ad-din Naqshband did not consider it necessary to hold the breath during the *dhikr* as is done in some *tariqas*, even though he considered that practice to have its benefits; nor did he consider essential the *wuquf-i-zamani* and *wuquf-i- adadi* (awareness of time and awareness of number). But according to the *Qodsîyyah* he considered "the observance of *wuquf-i-qalbi* the most important and necessary because it is the summary and essence of the intention of the *dhikr*."

Like an expecting mother-bird, sit watchfully on the egg of your heart, Since from this egg will result your drunkenness, self-abandoned, uproarious laughter and your final union.

This description of the Eleven Principles is compiled from a number of sources, including:

- Introduction to the *Qodsîyyah* (Holy Sayings of Baha ad-din

Naqshband), Edited and annotated By Ahmad Tâhirî `Irâqî. Tehran, 1975.

- Molana Fakhreddin Vaaez Kashefi. *Rashahat-i 'ayn al-hayat* (Trickles from the Source of Life), Volume I, Nuryani Charitable Foundation, Tehran 1977.
- Hasan Shushud. *Masters of Wisdom of Central Asia*,. Moorcote, Yorkshire: Coombe Springs Press, 1983.
- J. G. Bennett. *The Masters of Wisdom*, Santa Fe, New Mexico: Bennett Books, 1995.

When Hazrat Shah Naqshband was a young man, he went to Makkah Mukarrama to perform his obligatory pilgrimage. When he arrived, he was met by Hazrat Khizr (may Allah be pleased with him), who blessed him with his teachings and granted him a new cane as a gift. In Bukhara, this cane grew into a beautiful tree that gave shade to the area around Shah Naqshband's tomb for hundreds of years.

## The verse Fateha (The opening)

It is difficult Your praise and hidden Your virtues  
You are visible there and You are in everything  
Every particle, you created from beginning to end  
You are Sustainer of this word and in other world  
You are Lord of the worlds and forgiver of worlds  
You are kind and Your favor is there for all persons  
For pious persons, You are kind and merciful to all  
Your kind favour and much kindness is there for all  
You are the owner who settles deeds upon death  
In your kind hands the penalty and a prize is there  
All our worship is for You Oh Lord of two worlds  
All slaves big or small belong to you from the origin  
For our needs, your personality is and must for us  
You give all one who calls you as You are a helper  
Guide us right path on which path who went away  
With Your graces and went away on such right path  
There will be no such way, which is ignored by You  
Which misguide persons in the way due to your anger  
This is the prayer of your slave and you kindly accept  
Caller's prayer as you are the owner of the 2 worlds.

## The genealogical branching



The mausoleum of Hazrat Khaja Moinuddin Chisti

## The genealogical branching

Oh Allah have mercy upon me due to your magnificence  
Have favour and mercy upon me for sake of the prophet  
To open secret of the soul for sake of Hazrat Ali Ibn Taleb  
To keep away problems for the sake of the Shah of Khaibar  
I bring the name of the helper Hazrat Hasan of Basra  
For sake of the Hazrat Abdul Wahid who is well known

Have mercy upon me due to Syed Khaja Tufail Ibn Ayaz  
As well as for the sake of the ruler Shah Ibrahim Balqi  
Have mercy upon me for sake of Hazrat Khaja Huzeafa  
Have mercy upon me for sake of Hazrat Bu Habri Basri  
For sake of Khaja Mamshad give pleasure to my heart  
As well as for the sake of Khaja Abu Ishaq have mercy  
Have mercy upon me for the sake of Mohammed Chisti  
For the sake of the truthful person Khaja Abu Yousuf  
Help for kind sake of Mahmud Haq and for Haji Sharif  
And for sake of our great leader Khaja Usman Haruni

From Chiragh-E-Chisti

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## Preface

In this book translation of some of the episodes from the Urdu edition of the book Tazkira-E-Auliya-E-Hyderabad- is added by me upon its translation into the English edition and this book is well known and this is a famous Urdu book by Syed Murad Ali Taleh and who wrote this book in the Urdu language and which is translated by me into the English language for the first time. And I have given its title as 'Auliya Hyderabad'.

Regarding Auliya Hyderabad this is my second book and my first book 'Muslim Saints of Hyderabad' is famous in all over the world and it is rated five stars by [www.goodreads.com](https://www.goodreads.com/author/show/8339942.Mohammed_Abdul_Hafeez?fbclid=IwAR12_pMU-Is9UZkuTBHgT_NBYuACoQgsogxQCCiGf_WPhhqSQ066ZCMPOGs) and reference is as follows.

[https://www.goodreads.com/author/show/8339942.Mohammed\\_Abdul\\_Hafeez?fbclid=IwAR12\\_pMU-Is9UZkuTBHgT\\_NBYuACoQgsogxQCCiGf\\_WPhhqSQ066ZCMPOGs](https://www.goodreads.com/author/show/8339942.Mohammed_Abdul_Hafeez?fbclid=IwAR12_pMU-Is9UZkuTBHgT_NBYuACoQgsogxQCCiGf_WPhhqSQ066ZCMPOGs)

These episodes have been translated by me into the English language from the above old book of the Urdu language and in which there are available some great achievements, as well as his commands and the teaching of the holy persons ." And who were holy saints in the area of Hyderabad area and during their life period he was engaged in teaching preaching of Islamic religion and such details which are not yet known to the

general and special persons, are added in this book and which are available in a very interesting style so, for this reason, the readers will find great interest and attention in this matter.

Due to the above facts and details, if the readers will start treading the first page of the book and will not stop reading till they will reach this book's last page as some interesting events and as well as other great details and endeavors of the holy saint is added in this book and this holy saint was passed away from the world many years ago.

Even though this is a small book, but due to its importance, it is so great due to the coverage of many interesting events and positive information so it is like an ocean of knowledge and information of the prophet who was passed away from the world upon doing his great endeavors and many hard tasks for the teaching and propagation of the Islamic religion and the work of Islam and which he was done in the Arabian area so this book is great and it will present the ocean of knowledge for the guidance of people towards the right path of Islam.

To write about these great holy saints of the Hyderabad area and their great endeavors is not only it is difficult and but it is a very hard task. They were great scholars of the Islamic religion in Hyderabad area as well as they were not only great pious personalities in the area of Hyderabad area and they were also great and well known and as well as famous Sufi saints of Allah so, in brief, but they were also great holy scholars of their time in the Hyderabad region and also famous in all other parts of India and in some other parts of the world.

For a long time, they were engaged in religious discourses, sermons, and training of the people and they did also many great endeavors for the preaching and propagation work of Islam in

Tamil Nadu and around the Deccan region, and also there were no such personalities lived during their time in Hyderabad area and in the other parts of India.

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## AULIYA HYDERABAD



The mausoleum of Hazat Khaja Moinuddin Chisti

## **1.A brief biography of Hazrat Bhole Shah Sahib Hyderabad**

### **In the praise of Hazrat Bhole Shah Sahib Hyderabad**

Oh Shah your praise is very difficult and it is hard task  
So it cannot written as your endearours are very much

Hafeez started first article about your tasks and works  
It is given title as the biography of events of your life

Oh Shah due to your help and mercy make it famous  
Not in subcontinent but in all over the world corners

Hafeez is your old servant so do not return him empty  
From court of justice and favours so do not ignore him

Due to your works you are like star in the sky and earth  
Your position is high and nobody could not find it before

At last Hafeez is asking permission to leave your court  
Kindly fulfil his all wishes and his great article about you

## **A brief biography of Hazrat Bhole Shah Sahib Hyderabad**

He was born in Bhainsa village in Mudhule taluka in the Adilabad district. And his original name is unknown. Since his younger age, he used to live among fakir persons in their love and in the search of reality. And there was with his passion of searching of reality in his manifest. He used to live always in remembrance of Allah and in the visit of the graves and in this work he used to pass his much of time and as well as in the condition of passion.

At the beginning of the youth period, his eyes were met one person of innermost and due to meeting of his eyes and for this result there was passed current in his body for this reason. And due to this reason, he has become upset with the world.

In this condition, he arrived in Hyderabad from Bhainsa. And he settled down on the western side of the Mir Alam water tank at the roadside. This was the period of the Asif Jah VI in the Hyderabad Kingdom.

At that time to the prime minister, one person has submitted his application for the employment purpose but it was not accepted by him. So for this reason that person due to suffering in the condition of hunger and starvation. He came in the presence of Hazrat Bhole Shah and he has explained to him all his condition in this matter. Then Hazrat has written on the soil 150 and he asked him to go and you will get employment.

The next day that person went into the presence of Salar Jung then he was told him that he has already accepted his application for employment for Rupees 150 monthly salary. And I have kept your application duly approved for many days.

And what happened you today.? Then that person told him all details of his going in the presence of Hazrat for his employment purpose.

Salar Jung came in the presence of Hazrat and he has offered him papers of estate and villages but Hazrat did not accept estate and titles of the village. Afterward, King Asif Jah V want to meet with him but he did not agree on the matter. He has spent his entire life without marriage.

He has left this mortal world on the 27th Rabbil Awwal in the year 1285 Hegira corresponding to 1869 A.D., and he was buried near his residing place. His grave is situated on the western side of the water tank Mir Alam on the road to Daira Mir Momen on the left side on the platform.

And after this, he has left the dress of the world. And he has worn the saintly dress of the Sufi persons. And after hard endeavors of mystical exercise, he became a perfect mystic person as well as a person of revelation and miracles.

Upon invisible signal, he went to Hyderabad city during the rule of Nawab Nasir Al Doua and who ruled from the year 1244 Hegira to 1273 Hegira corresponding to 1829 to 1857 A.D. And he was settled down near the locality of Sultan Shahi near the western side of Mir Jumla water tank at the roadside.

**One of his great miracles:** Regarding his miracles this miracle is very famous and well known that one person who was very worry and upset for his employment purpose. He has submitted many of his applications in the presence of Nawab Mir Torab Ali Khan Mukhtar Mulk Salar Jung but every time there was given by him negative reply in this matter.

At last, due to hunger and starvation, the applicant decides for suicide in this matter. But before his suicide, he has done his last endeavor by visiting Hazrat and he has requested his help for the employment purpose. Hazrat due to kindness upon his condition then Hazrat has written on the soil 150 and he asked him to go and he told him that he will get employment by tomorrow.

So next day prime minister has sent his special employee to call that applicant in his office. The next day that person went into the presence of Salar Jung then he was told that "He has already accepted his application for employment for Rupees 150 monthly salary."

The Prime Minister told the applicant "To tell the truth that first I was rejected your application. Now on the same application how I was become helpless and in this condition I was appointed you on Rupees 150 monthly salary. So what is the secret in this matter?. And tell me truly in this matter." That person in worrying condition told him about the details of his visit to Shah Sahib and seeking his help in this matter. So Nawab Mukhtar Ul Mulk has him asked that person to join duty according to his employment order.

Afterward, Salar Jung went personally in the presence of Shah Sahib and upon kissing his feet he has kept before him a portfolio of the ministry and office keys then Hazrat has asked him what is this.? Then Salar Jung by respect and honor by folding his hands told in his presence "If there will be the look of his eyes on the ordinary affairs of the world then the presence of this slave will be useless in this matter.? So then

Hazrat upon his smile told him that “Now you go do your works and next time this will not be repeated.”

In short Hazrat Bhole Shah was a great holy personality and Allah's accepted person. And who did not accept the offer of the post and estates given by the prime minister of Hyderabad Kingdom Salar Jung.

The King of Hyderabad Asif Jah V, Afzal Doula want to visit him but he did agree on this matter. He has nature on the trust of Allan and he was very much convinced and less talking person. He used to like loneliness and a simple way of life. And he was a Sufi person of the possession. And the worried persons who used to visit in his presence and upon visit of three or four times continuously then they will able to get their desires and wishes fulfilled in this matter. He has spent his entire life in loneliness and he did not marry any woman.

He was died on the 27 Rabbil Awwal in the year 1285 Hegira corresponding to 1869 A.D. He died during the ruling period of Asif Jah V by natural death. At the place, he used to live during his life period where he was buried. Today his grave is the place of much attraction of mankind.

**Location:** Hazrat Bhole Shah's tomb is situated at the western side of the Mir Jumla water tank and on the left side of the road which goes to Daira Mir Momen and Sultan Shahi locality on the platform.

On this platform, there is a wall of the earth on the eastern and southern sides and on the north side there is a banyan tree and the western side is open. And this platform is surrounding by the height of 1.5 feet of iron rods. And there is a stone floor available there on the platform. There is a roof of tin on the

platform at present. The platform is 14 feet 2 inches in length and 9 feet and 2 inches wide and on the middle of the platform, there is a grave of Shah Bhole Sahib.

**Grave:** The grave of Shah Bhole Sahib is permanently made of brick and mortar. And which is in good condition. And the grave is 6 feet 6 inches in length and 3 feet and 10 inches in width and 2 feet 9 inches in height.

The grave will find always in the cloth cover. On this platform on the north side adjacent to the grave, there is a banyan tree and which is very old and thick. And its circumambient of the trunk of the tree is 22 feet and 4 inches and which is making a shadow on the grave of the Hazrat Bhole Sahib. On the southern and western sides of the platform, there is another grave is found beside the grave of Shah Saheb on platform and which belongs to his servant person.

Urs (annual death ceremony) which will be organized every year by the then government and there will be declared half-day holiday to the government offices. In the following couplet, there is find his year of death. And its translation and interpretation are as follows in the English language from Urdu.

Bhole Shah who was like a Majzub person  
A guide, a friend, and a person of the quality

In the olden days on behalf of the King of Asif Jah VII of Hyderabad Kingdom, there were allotted more funds for the celebration of the Urs (death anniversary). And there will be a

celebration Urs ceremony on the grand scale. There will be a declared half-day holiday to the offices and schools in Hyderabad city.

But today there is no such previous condition on the occasion of Urs ceremony. So on the occasion of the Urs, the persons in the service of the grave will collect some donations from the bazaar and people of the locality for this purpose and celebrate Urs on the 26 and 27th Rabbil Awwal every year. And there will be little lightening on the grave. And there will be held Milad (the ceremony or speech of remembrance of the birth of the Holy Prophet (peace be upon him) meeting which will be held at present time. And there will be held small bazaar for selling of the toys and games. So in this way, a small fair will be held for this reason.

The people from Hindu Muslim communities who come to attend the Urs ceremony and present their offering on the grave and there is not found the tablet on the grave.

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## 2. A brief biography of Hazrat Ujale Shah Saheb Hyderabad



Mausoleum of Hazrat Ujale Shah Saheb Hyderabad

## In the praise of Hazrat Ujale Shah Saheb Hyderabad



Mausoleum of Hazrat Ujale Shah Saheb Hyderabad

## In the praise of Hazrat Ujale Shah Saheb Hyderabad

You are old Shah and ruling Hyderabad for a long time  
So there are many of the people who are your devotees  
Hafeez is your old devotee and searching your details

And today he was found your biography and details

For your favour kings and people were your devotees

Still, in the city, your shrine is the center of the helpers

During my many visits, I found there are always visitors

This shows that your favour of kindness is still there

Oh Shah of Hyderabad favour Hafeez and the visitors

They are visiting your place from the long distances

Kindly help all and favour Hafeez so he can successful

Oh Shah gives permission Hafeez to leaves your court

So that he can visit again after the success of this article

Now hafeez is planning to translate your book in English

But he could not find the Urdu book to proceed further.

---

## A brief biography of Hazrat Ujale Shah Saheb Hyderabad



Mausoleum of Hazrat Ujale Shah Saheb Hyderabad

**Birth:** Hazrat Ujala Shah Sahib was born in the year 1119 Hegira corresponding to the year 1707 and he died in the year 1224 Hegira corresponding to 1829 A.D.

**Biographical details:** Hazrat Ujale Shah Sahib was a disciple and caliph of Hazrat Murad Shah Dhoti and who died in the year 1140 Hegira corresponding to the year 1827 A.D. And he was

living during the rule of Nawab Mir Nizam Ali Khan Asif Jah II and Skandar Jah Asif Jah III (Rule period from 1175 Hegira to 1244 Hegira). He was a famous and well-known great Sufi master of his time in the area of the Deccan.

In the beginning period of his life, he stayed for some years in the locality in Bahashti Wada of Sultan Shahi, and then he was settled down permanently in the area of the Syedabad village on the road to Saroonagar and now it is well known as Saeedabad and where his tomb is situated and till his death time he was lived in this locality.

He was a great worshipper, ascetic, piety, and abstinence, and a person of the usage and as well as a generous pious person of his time. He did not extend his hand against any person to ask anything for himself. The persons of Hyderabad are still devotees of him and for the fulfillment of their desires and wishes, they will visit the tomb of the Hazrat Ujala Shah Sahib and offer a special offering and present flower garlands on the grave of the Shah Sahib.

In the special offering, there will be prepared bread of the wheat flour by mixing of almond and sugar candy and curry of the chicken will be prepared without turmeric powder and added much ghee in it. And it is well known that Hazrat used to eat wheat bread and curry of chicken preparing by his hands and he will also share the wheat bread and chicken curry with some other persons on the weekly basis only.

The great rich persons and higher officers of the Kingdom of Hyderabad who were his devotees. Nawab Kazim Ali Khan Kazim was a rich person and a person of good taste, and he was

the son-in-law of Nawab of Kangari, Babbar Jung. And he was the disciple of Hazrat Ujale Shah Sahib.

**Death:** Shah Sahib died at the age of 125 years on the 7th Zeqad in the year 1244 Hegira corresponding to 1829 A.D., during rule period of Nawab Skinder Jah, the Asif Jah III he left this mortal world and he was buried in the village Saeedabad where he was lived during his life period.

**Location of his tomb:** In the book, Hadiq Rahmani and Tadkhira Maqlutat volume III Shah Saheb's tomb is situated on the road which goes from Dabir Pura railway station to Chanchalguda and Saroonagar on the left side of the road at the distance of 2 furlongs from Chanchal Guda Jail in the locality of Saeedabad in the permanent Chukhandi in which there will find beautiful marble Jali. At the adjacent of the shrine building on the south and eastern side, there is located graveyard which is very wide and lengthy. There is a railway bus stop opposite the shrine of Shah Sahib for going to Saroonagar from Hyderabad City.

**Choukhandi:** The meaning of the word Chaukhandi. Literally, it suggests a four-walled enclosure open from above. The Choukhandi is permanent and 13 feet and 8 inches in a square area and there is a stone floor in red color in it. And in every direction, there are 3 arches and 12 turrets. And all sides of Choukhandi there are found iron Jali of 3 feet and 9 inches in green color. And in it, there are two entrance doors on the east and west side. And inside of it there is find electric lights.

This Choukhandi around the grave which was constructed by his disciple Lateef Allah Sahib after 18 years of the death of Shah Sahib in the year 1226 Hegira and in the southern side of

Choukhandi there was fixed historical tablet in the black marble and from it, there will be available details and the historic proof.

Among his disciples and devotees were the Amirs (rich persons) of Hyderabad. He was seen rule period of the many kings of the Hyderabad Kingdom.

He got a very long age and at last, he has left the world on 7th Zeqada in the year 1244 Hegira corresponding to the 1829 year and he has died during the rule of King Sikander Jah, Asaf Jah III of Hyderabad Kingdom at the age 125 years. And he was buried in his residence place in Saeedabad village.

**Marable Jali:** In the above Choukhandi there is a beautiful marble Jali around his grave which was constructed by Amir Paigah Khursheed Jah in the year 1317 Hegira. And this marble Jali is made of over a 1-foot height platform. And it is 8 feet and 3 inches in length and in width 7 feet and one inch and in height it 6 feet and 6 inches and in all four directions there are four arches are found and in its middle, there is find the grave of Hazrat Shah Sahib.

**The grave:** Hazrat's grave is found in the Jali of the marble in clear and transparent condition and it was made of the mortar and which is found in good condition and which is 6 feet and 3 inches in length and in width 3 feet and 1 inch and its height is 2 feet and 5 inches.

**Mosque and shrine building:** On the western side of the Choukhandi there is available one small mosque in which there

are available lighting arrangements by oil as well as electricity lightning and which is habituated by five times prayer call and congregational prayers. On the eastern side of the mausoleum building, there were constructed 3 arches small building of the shrine and in the north side in the wide ground, there were constructed many arches of the stones were available there and in which the visitors used to stay and fulfill their offerings.

At the head of the grave, there is available one big four sides lamp at the outside of Choukhandi.

Hazrat Ujale Shah Sahib used to prepare chicken curry and bread in the weekly period so for this reason, visitors of the shrine used to prepare chicken curry and bread for offering purposes.

When this article was written in Urdu in the year 1990 by Syed Mohiuddin Qadri Hadi then the custodian of the Ujala Shah Saheb shrine was Abdul Aziz sahib.

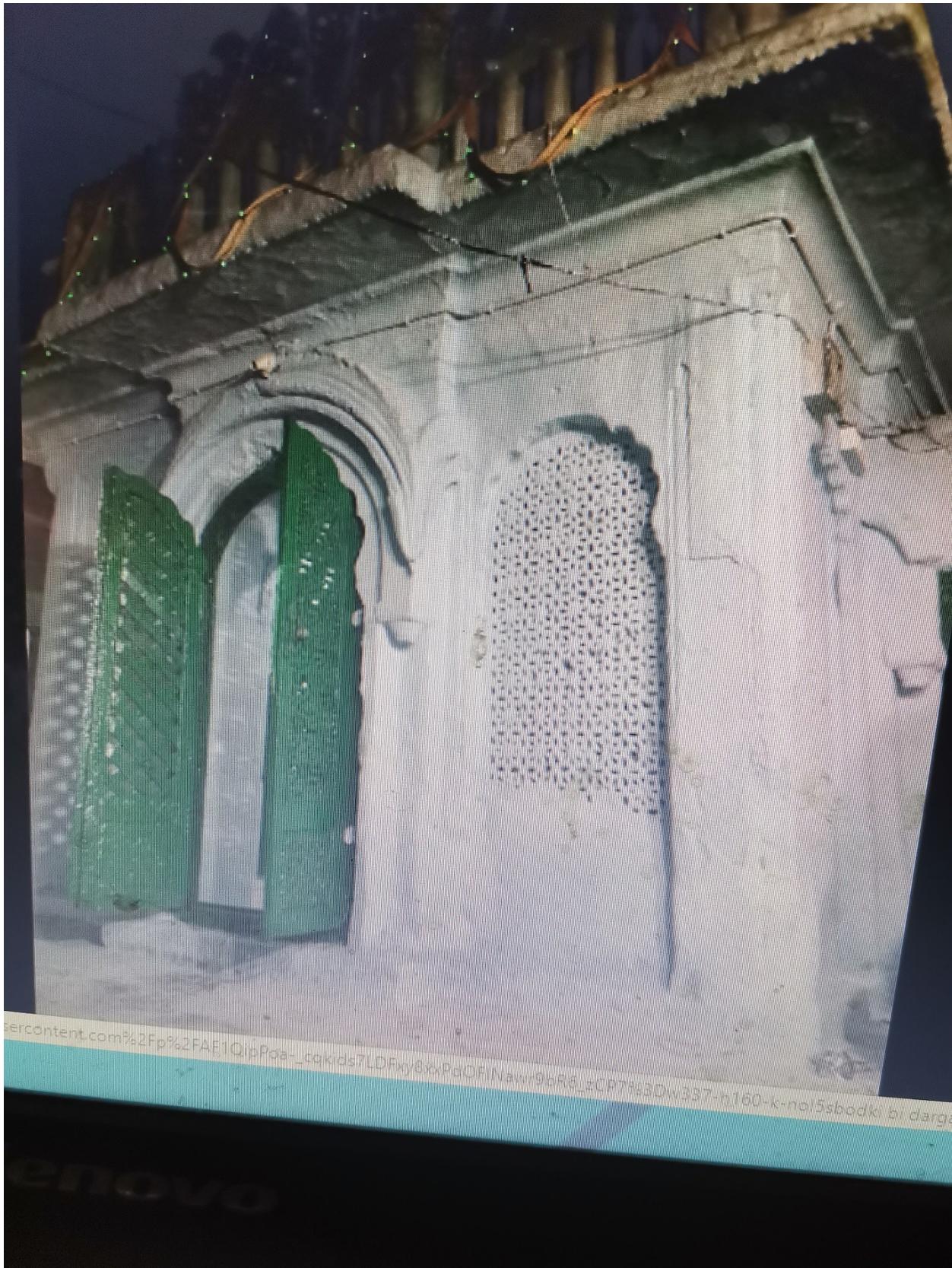
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### **3.A brief biography of Hazrat Bodki Bi Sahiba Hyderabad**



The tomb of **Hazrat Bodki Bi Sahiba Hyderabad**

Her name is well known as Hafeeza Bi and her patronymic name is well known and famous as Bodki Bi and her date of birth is not known. And she was more pious and abstinent and the holy lady in the area of Deccan at that time. And her head was oily and all hairs were not found.

And for this reason, she has become well known and famous in the city of Hyderabad as Hazrat Bodki Bi Sahiba.

**Residence:** She used to live in Doodh Bowl locality and inside of Sukhi Mir Kaman in one house there. Almost all of her time she was used to be living in the condition of passion. There will be always a rush of the people of needs and wishes in her presence. And many of the people who visit here will be always successful and will get their aims and wishes. She used to eat daily lesser food and use to have a lesser conversation with the people. And she used to care very much about women's hiding.

**Death:** She has left this mortal world on 22nd Muharram in the year 1279 Hegira corresponding to the 1862 A.D., during the ruling period of Nawab Afzal al Doula Asif Jah V (1273 to 1285 Hegira) and she was died by natural death and she was buried where she used to live during her life period.

**Her tomb:** Her beautiful tomb is situated on the road which goes from Purnapul (old bridge) to Dodh Bowli on the left side in the Sukhi Mir Kaman area. The tomb is having four sides and is built on a permanent platform and it is found in the grills. And it was made of mortar and cement construction and its area is approximately 12 square feet. And there are four doors around the tomb. And inside there is the floor of stone. And doors are in bad condition of the damage bypassing of a long time of history.

Her grave is 5 feet and 2 inches in length and in width 2 feet 2 inches and in height it is one foot. The grave is made of mortar and it is required for some repairs. There is no found tablet on the grave and on the tomb.

Urs (death anniversary ) is held every year on 22 Muharram in a very simple way.

At present time the caretaker of the tomb is Mir Ameeruddin and who will be given some small funds for the arrangement of the annual death ceremony by the Muslim Wakf Board Hyderabad.

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Translated by Mohammed Abdul Hafeez

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#### 4. A brief biography of Hazrat Zuhara Bi Hyderabad



**The final resting place of Hazrat Zuhara Bi Hyderabad**

She was born in Hyderabad City and her early life growth period was spent in Hyderabad City. But her date of birth is not found in the record of the history books of Hyderabad.

She used to sit at the eastern side of the water tank of Mir Jumla (at the present area of Edidi bazaar) in the shed of the potsherd. And from her youth period, she used to be found in the condition of passion.

She was very pious, and abstinence and a woman who has trust in Allah, content, night worshipper and as well as a woman of innermost and Majzub

(attracted, drawn, abstracted,a man/woman who is not in full possession of his/her senses) personality and most of the time she was found in the condition of passion. She used to take very much care about the hiding of the woman.

In the morning and evening time, there will be much rush of the people of needs and wishes in her presence. The compiler of this Urdu book and who is a fakir person was found a chance to visit this pious woman of Hyderabad City. Her color was very white and red complexion. She used to eat lesser food and lesser conversation with the persons. The hairs of her head have become white like milk color. She was a very thin lady and had a weak personality. She used to sit with the support of the wall by standing on her knees.

The needy persons used to bring in her presence sweets and fruits as offering to her and which she will give to her servants and they will give some of sweets and fruits to the children and other portion of the gifts they used to eat by themselves. The replies to the questions asked by the needy persons will be known by her actions of Majzub. Almost all needy persons will be getting their aim and desires and wishes which were asked by her.

**Death:** She has left this world on 24 Jamad Awwal in the year 1335 Hegira corresponding to the year 1917 A.D. During the rule of Mir Osman Ali Khan Asif Jah VII. And she was buried at the same place where she used to live during her lifetime. At the time of her death, her age was approximately 90 years.

**Location of the grave:** Her grave was situated at the end of the eastern side of the bund of the water tank Mir Jumla at the left side of the road in one permanent room in the locality of the

Eiddi Bazaar. And which is in an area of 10 square feet. There is a stone floor in the room. And the roof of the room is strong and its door is toward the eastern side. Out of the room at the eastern wall, there is one thick tamarind tree adjacent to it. At the southern side adjacent to the platform of the grave there is one almond tree is found.

**Grave:** The borders of the grave are made of cement and in the middle place tablet is empty. And that area is filled with clean and clear sand. And the grave is 4 feet and 2 inches in length and 4 feet 2 inches in width and only 7 inches in height.

**Urs (death anniversary):** Every year on 26 Ramadan in the night of power (Shabe Qadar holy night) the well-to-do and some other persons contribute donations and celebrate the annual Urs ceremony in the shrine area. There is no fund from Muslim Wakf Board Hyderabad for celebrating the Urs ceremony. There is no found tablet on the grave of Hazrat Zohra Bi Sahiba.

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## **5.A brief biography of Hazrat Sufi Hussain Ali Shah Qadri, Shuttari Saheb, Sufinagar Nirmal**



The mausoleum of Hazrat Sufi Hussain Ali Shah Qadri, Shuttari,  
Saheb Sufinagar Nirmal

**In the praise of Hazrat Sufi Hussain Ali Shah Qadri, Shuttari**

Oh Shah you are ruler in the place for a long time  
So for this reason, there is a much rush at your place  
Hafeez, who has been a devotee since childhood time  
But he later went to Hyderabad and was settled there  
So this reason, his devotion, is much more and extra  
Oh Shah helps Hafeez and all who visited your shrine  
You are linked with Bijapur and a disciple from there  
Shah of the Nirmal kindly not ignore Hafeez and all  
All people are visiting your place from far and near  
For the sake of the Shah of Madina help all persons  
As Hafeez has written many books on amazon.com  
He needs your details for publication of your book  
Hafeez request you to leave your area and visit again  
He reminds in your court for his and others wishes  
As he could not find your details so manage to write  
This brief article shows many of his many teachings  
By Mohammed Abdul Hafeez

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**A brief biography of Hazrat Sufi Hussain Shah Qadri Saheb  
Sufinagar Nirmal**

**Genealogical link:** He was from the City of Nagpur. He was linked with the Sufi order of Qaderia, Shuttaria, and Qalanderia as well as Sarmadi. And belongs to Hazrat Hashim Peer Dargah Bijapur.

**A search of the spiritual master:** In the search of the Sufi master he was went into the shrine building of Hazrat Khwaja Moinuddin Chisti of Ajmer and he has performed the forty Chillas (Chilla is a spiritual practice of penance and solitude in Sufism known mostly in Indian and Persian traditions. In this ritual a mendicant or ascetic attempts to remain seated in a circle practicing meditation techniques without food for 40 days and nights in imitation of the Arba'een. The word Chilla is derived from the Persian word chehel "forty". Chilla is commonly performed in a solitary cell called a chilla-khana.) of the oppression in this matter and for this, he has stayed in the Auliya Masjid (mosque) Ajmer and its details are added as follows.



Aulia Masjid Ajmer

This is the first place where Khwaja Gharib Nawaz stayed and performed namaz and immobilized the raja's camel.

This was the first place, where Khwaja Baba stayed for few days upon his arrival to Ajmer Sharif, now this place is turned into mosque, called Aulia Masjid.

Built by Khan Bahadur Chaudhri Mohammed Bukhsh of Katihar in 1851 A. D. at the sacred place where Khwaja Saheb offered prayers for the first time.

The place where Khwaja Sahib stayed for a few days, when he came to Ajmer for the first time, has now been turned into a mosque called Aulia Masjid. It is made of white marble. Devotees use it only for recitation of Holy Quran and thanks giving prayers.

Aulia Masjid: Aulia Masjid was built at a short distance from Ahata-e-Chambeli and Masjid Sandal Khana in the east. It was built at the place where Khwaja Sahib had offered prayers.

Where he has seen the sight of the Shaikh of time Khaja Gharib Nawaz in the dream and he has received glad tidings and information that his entrusted thing is available in the shrine building of the Hazrat Hashim Pir Dastagir in Bijapur and he was instructed to go there and get it from Bijapur.

So for this reason he went to Bijapur in this matter. At that time Hazrat Syed Shah Abadalla Husseini Qadri Shutari who was caliph and caretaker of Dargah (shrine ) of Hazrat Hashim Peer and where he was undergone many endeavours and trials as well as he has completed hard tasks in this matter and he has

obtained comprehensive knowledge of the unity of God. For his trials, he has been asked to sit on the hot furnace of lime in the Bijapur. After pledge on his hand, he was given instruction in this matter to go the shrine of Hazrat Syed Shah Abdalla Hussaini in Nagora Sharif, and at that place, he was completed the following.

1. Stages of mysticism 2. secrets 3. Endeavours 4. Daily recitals

After his teaching and training, he was instructed in the shrine of Nagora Sharif were there his fellow disciple was Hazrat Tajuddin Baba of Nagpur and he was received instruction to go and engage in the mission work of Islam for teaching by sitting at the bank of the river Godavari and this area is near Nirmal which was in the forest full of the wild animals at that time and it was away from area habitation of the Nirmal town. So in this way Sufi Saheb who was given instruction from his spiritual master to go his place of final destination as well as Hazrat Baba Tajuddin who was instructed to go Nagpur for the Islamic mission work of teaching preaching in this matter.

The link of my two books is as follows and which you can read and as well as you can hear.

## **1. Biography Hazrat Hashim Peer Bijapur**

So he has become a disciple of Hazrat of Syed Shah Abdalla Hasan custodian of the shrine of Hazrat Hashim Peer Dastagir.

He was the well-known disciple and caliph of the famous shrine of Hashim Pir Dastagir. He was able to become disciple after undergoing my hard endeavor and trials in this matter. He was well known for comprehensive knowledge of the unity of God.

Upon obtaining the instruction of his spiritual master he has left Bijapur and went towards Nagora and Nagpur and so many other places for the work of teaching and preaching of the Islamic mission work and at last he has reached his final destination at the bank of Godavari river near Nirmal. At last at the age of 85 years, he left this mortal world.

**The Urs (death anniversary):** The annual Urs' death anniversary ceremony will be celebrated yearly on the 15th, 16th, and 17th Zill Haj of the Islamic calendar.

People from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the 15, 16, and 17 days of Zil-hajj of Muslim calendar at the famous Sufi Hussain shrine (Dargah) in Nirmal every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

**Conclusion:** To write about this great Sufi saint and great personality is not only it is difficult and but it is a very hard task as he was not only a great pious personality of his time in the area of the Nirmal district but he was also a great Sufi master who did so many endeavours and hard tasks so, in brief, he was the Sufi master of his time in the Nirmal region. So, for this reason, his disciples and caliphs are still found in Telengana

State, Andhra Pradesh, Karnataka, and Maharashtra and in many other places in all over India and abroad.

For a long time, he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in Deccan (South India) and around this region and there was no such personality during his time.

Translated by Mohammed Abdul Hafeez

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## 6.A brief biography of Hazrat Rajan Shah Wali Saheb Adilabad



Mausoleum of Hazrat Baba Rajan Shah Wali Adilabad

Genealogical link: His genealogical link and biographical details are not found even after research work and in the books. As he was arrived in Adilabad from Samarqand region of the Bukhara before seven centuries ago. So his actual native place is not traceable in the books and historical record due to the passing of the time of the seven centuries. He was from the area of the Samarqand which is in the area of Bukhara and also it is not sure and confirmed in this matter.

A research record: As per research record and history information he has arrived in Adilabad 700 years before and his travel and journey route is as follows.

He was started his journey from Samarqand from the Bukhara region to India and he was reached to Delhi city from there he came to Hyderabad and from Hyderabad, he has reached to Adilabad via the route of the Uttoor. So in this way, he has arrived in Adilabad 700 years before and he was settled down in the village Turkal Chanda which is about ten kilometers of Adilabad, and Chanda village is a small village and situated at the bank of the small river. The village Chanda is habituated on the higher level and the grave of Hazrat Rajan Shah Wali is at the bank side of the river in the lower level and its nearby area the old mosque and other monuments related to Hazrat Rajan Shah Wali are still found.

**Name and title:** His real name is Syed Siraj Uddin Auliya and but his title is well known and famous as Bagh Sawar (tiger rider). He was becoming famous and well known not with his real name but his title of the Bagh Sawar (tiger rider).

His arrival in Chanda and his first prayer: When he has arrived in Chanda Sharif then his age was 22 years old and he was young and in his life period of prime vigor and youth. When arrived in the land of Chanda Sharif then there was the prevailing time of the Asar prayer so he has performed his first prayer on the land of the Chanda Sharif. After settling down in the place of Chanda Sharif he was made one small house for his staying at his new final destination of the Chanda in Adilabad district and in the small house, he began living there.

First great miracle: Even though he had done many miracles during his life in the Chanda but we are mentioning in the brief article some of them only which are traceable on the pages of the history.

One day he was in his house and which was in a thick forest area in which there were many wild animals. There were found many tigers and cheetahs in the jungle area and their roar which will be heard there in the day as well in the night time. After living some days in Chanda one day he has heard roaring of the tiger before his house. Upon hearing the roaring of the tiger he was coming out of his house. And he was seen there one tiger who was standing and roaring before his house. It is said that the holy persons of Allah who did not afraid of wild animals or other things in this matter. As they were afraid with Allah only who is the creator of all things. And those who did not afraid of Allah then, in that case, they will afraid of wild animals and all other things in this matter. So he was told the tiger that " He has come there as per the order of the last prophet of Allah and as he has a connection with the prophet and he has true slavery, and who was holding the edge of the shirt of the holy last prophet of Allah. So such same dealing which was happened with Hazrat Syed Siraj Uddin Auliya. Shah Rajan has told the tiger" Oh Abul Haris (tiger's title) I have come here to the remembrance of Allah and prayer call of Allah, to get the connection of the mankind with the creator. But you are making me afraid in this matter." So by this, it is known that those who are friends of Allah and from them even animals are

afraid. It is said that those who have enmity with friends of Allah so in this matter it can be said that they are the lowest than animals for this reason. By saying this Hazrat Siraj Uddin did not afraid of the tiger and he has caught the ears of the tiger so for this reason tiger which shrank like a cat and he was sat there in sincerity and till his life tiger was done service always. For this reason, Hazrat Sirjauddin was becoming well known and famous as Bagh Sawar (tiger rider) in the area of the Deccan and in the other places of India.

**His service:** Due to his service of mankind his circle of the persons which was increased very much in the area. So for this reason the people from Utnoor came into his service and have requested with him to put his holy foot in the land of Utnoor but he has stayed in the area of Adilabad only.

Due to his favour and prayers, there was started one water stream near the bank of the river which can be seen on You Tube. The stream water was a cure for the patients so for this reason patients began coming and used to drink the stream water for this reason. His favour has become general as well as his knowledge and favours of spiritual benefits which were there so for this reason people began coming to visit his place and his circle of the persons began wide and big in this matter. Before his coming to Adilabad there were many problems to the people of Adilabad like scarcity of water and some other problems there but due to his arrival there were no more such problems and difficulties.

**Fight with a magician:** As per tradition, it is well known and famous that there was one old magician who used to live there

in his palace. And from his atrocities, the people were suffering very much. At last, there was a severe fight between Shah Rajan Shah Wali in which due to the help of Allah he was successful in the fight with the magician in Chanda area. Still there is found ruins of the palace of the magician in the Chanda village area.

Due to the benefits of the stream water, it is written in the record people were not only visit Chanda Sharif but due to the importance of the water people taken away water streams in the bottle for the cure of the patients of the diseases.

**His teachers:** His teachers who belonged to the lineage of the Faqih Abu Lais Samarqandi and who were well known famous learned persons and persons of Islamic jurisprudence.

**Details of his wife:** His wife's name is Zahra bi Khatoon and she belongs to Chanda village and she was the holy woman as well as she has many good qualities with her and at the time of her death, she has said 21 times Islamic creed La Elha Il Lalah in loud voice and for this event, it can know well that she was a pious lady of her time.

In the last his position which is well known and famous he Qutub (Qutb, Qutub, Kutb, Kutub or Kotb (Arabic: قطب), means 'axis', 'pivot' or 'pole'. Qutb can refer to celestial movements and used as an astronomical term or a spiritual symbol. In Sufism, a Qutb is the perfect human being, al-Insān al-Kāmil (The Universal Man), who leads the saintly hierarchy.) of his time.

**The Urs (death anniversary):** The annual Urs' death anniversary ceremony will be celebrated yearly on the 9th Shaban of the Islamic calendar.

People from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the 9th Shaban of Muslim calendar at the famous Sufi shrine (Dargah) in Chanda Sharif every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

**Conclusion:** To write about this great Sufi saint and great personality is not only it is difficult and but it is a very hard task as he was not only a great pious personality of his time in the area of the Adilabad district but he was also a great Sufi master who did so many endeavours and hard tasks so, in brief, he was the Sufi master of his time in the Adilabad region. So, for this reason, his disciples and caliphs are still found in Telangana State and Maharashtra and in many other places all over India.

For a long time, he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in Deccan (South India) and around this region and there was no such personality during his time.

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## **7.A brief biography of Hazrat Syed Farid Uddin Suherwardi Hyderabad**

He was born in Iraq but his year of birth is not known. And his father's name was Syed Musa. And he came to India from Iraq with his elders uncles Hazrat Baba Sharaf Uddin and Hazrat Baba Suhhabuddin. And by traveling in many places he arrived in Deccan area in the year 640 hegira. And he was resided on the mountain along with Hazrat Baba Syed Sharaf Uddin. And Baba Sharaf Uddin did not have sons so he was made him disciple and given him caliphate as well as his successor. And after the death of Hazrat Baba Sharaf Uddin, he was engaged in the work of teaching preaching for a period of 25 years approximately to Hindu people in the Deccan area.

He died in the year 711 hegira corresponding to 1310 A.D. He was buried at the feet side of Hazrat Baba Sharaf Uddin on the eastern side. There is tablet of marble around his grave. And his annual death ceremony (urs) is celebrated along with baba Sharaf Uddin Suherearrdi.

## **8. A brief biography of Hazrat Syed Sahib Bakri Wale Hyderabad**

His original name was Hazrat Syed Mohammed but he was well known and famous with the name of Hazrat Syed Sahib Bakri Wale. He was born in the year 1059 Hegira in Bijapur. He was married in Bijapur and there were born many children to him but no more alive. Upon the death of his wife in Bijapur then he has migrated to Chincholi village. And he was become a disciple of Hazrat Syed Shah Mohiuddin and was obtained a caliphate from him. He was in service of his spiritual master for a period of some years and then as per the order of his spiritual master he went to Hyderabad and he was settled down on the western side of the Charminar at the side of Chander Kapur water reservoir in a small hut.

And this area is now well known and famous as Kasaratta in the area of Chowk mosque in Hyderabad. He has reared one goat and given his name as "Madari". And after a period somedays some persons of the locality have slaughtered the goat and eaten away. And upon asking them they have refused in this matter.

Hazrat has called with the name of "Madari" then he has heard the reply "Miyan" from the stomach of eaters of goat and the persons have fallen in the feet of the Hazrat Syed Mohammed and beg pardon for their mistake in this matter.

He used to rear kids of goats and juvenile goats of both sexes are called *kids*. So he became famous and well known as Syed Sahib of Bakery wale all over Hyderabad

Emad Al-Mulk Mubraz Khan when left to fight with Nizamal Mulk Asif Jah First then at that time Hazrat prohibited him in

this matter but he could not accept his advice and he participated in the battle was killed in the battle.

**Death:** He was died in the year on 26th Zil Hajj in the year 1139 Hegira corresponding to 1727 A.D., at the age of 80 years. And he was buried at the place of his residence. Mohammed Yar Jung built a beautiful grating (jali) around his grave. In the direction of the west, there is find one small mosque.

At present, the caretaker of the shrine is Syed Shah Ahmed Allah Hussaini well known as Sahib who belongs to the son of his sister Madina Bibi at the time when this book was printed in the year 1990.

His chronogram of death of year is found in the following couplet which is translated in English from the Urdu language.

Syed Mohammed who was reared the goats  
He was learned, guide and who recall Allah

From memory of the English translator, it is recorded here the details that “ She has lived in Kasaratta road in first-floor building in her childhood period for the short time so for this reason she was unaware of the shrine and blessing of the Shah Saheb for this reason.”

Death anniversary (Urs) will be celebrated every year on 26th and 27th Zil Hajj with much pomp and show in Hyderabad.

**Death anniversary (Urs) August 2021:** As per Urdu newspaper “Munsif “daily this year the death anniversary (Urs) of the Shaikh of time in the shrine of Syed Sahib well known as “Bakri

Wale" situated in Kasaratta, Chowk, Dad Mahal is going to celebrated on 4th and 5th August 2021 and program of the ceremony will be as follows.

On the 4th of August on Wednesday after Eisha's prayer first, there will submit a formal tribute to the Shaikh of time. In the shrine of Hazrat Syed Sahib then there be a change of the cover of the grave and presentation of the flower garlands. And on the 5th August on Thursday, there will be held a meeting of ecstasy. There will be performed of the Urs ceremonies by Moulana Syed Shah Mujeeb Allah Hussaini and all arrangement of the urs ceremonies will be under the supervision of Moulana Syed Shah Shoeb Allah Hussaini

### **The Urs (death anniversary).**

The Urs (death anniversary) the ceremony is being performed by the organizers of the shrine every year in the best possible manner in the comfort and best service to the visitors of the shrine.

Every year on the 25th and 26th of Zil Hajj the Urs ceremony is celebrated and on 25th Zil Hajj and 26th Zil Hajj the lights are illuminated on the mausoleum and there will be held a meeting. On this occasion, people from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the above dates of the Muslim calendar at the famous mausoleum of Syed Sahib Bakri Wale every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

During the Urs (death anniversary) time the visitors in large number will visit the shrine for the fulfillment of their desires and wishes for the sake of the Shaikh's name. In this way, the above ceremony will be arranged on a grand scale and the visitors will visit the mausoleum from near and far away places in large numbers.

Reference book: <https://sufinama.org/.../mukhtasar-ahwal-e-ulama-o-auliya...>

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In the praise of Hazrat Syed Mohammed

Oh Shah your praise is very difficult and it is a hard task  
So it cannot be written as your endeavors are very much

Hafeez started the first article about your tasks and works  
And it is given the title as the great events of your holy life

Oh Shah due to your help and mercy make it famous  
Not in the sub-continent but in all over the world corners

Fatima is your old servant so do not return her empty  
From the court of justice and do favors do not ignore her

Due to your works, you are like a shining star in the sky

Your position is high and nobody could not find it before

At last, Hafeez is asking permission to leave your court  
Kindly fulfill her all wishes and her great book about you

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### **9.A brief biography of Hazrat Shah Noor Al-Huda**

His date of death is not known. And he arrived in the Deccan area during the rule of Sultan Quli Qutub Shah of Golconda kingdom. And he was settled in the village Checlam near Rouza Chiragh area. And during his life period, there was laid down the foundation of Hyderabad city. And construction of the Charminar Minar building was completed. Due to teaching and preaching, there was an increasing number of Muslim people day by day during his period.

He was died at the end of the tenth century in the year 1000 Hegira corresponding to 1592 A.D. Before death, he was given instruction that “To wait after funeral bath and by covering him in shroud.” So the people began waiting in this matter and after some time one person came on the horse and he has put his hand on the earth. And upon digging the earth grave was found ready grave there. And after his burial in the grave, that horse rider went away from there.

His mausoleum is there in Daira Mir Momin in the iron rod grills green tomb there.

His program date is in two words. And there is one Urdu couplet on the tablet of the tomb and the Urdu couplet's English translation is as follows.

There is a reflection of the light of Shah Noor Al-Huda Hadi, In the word Ya Hafiz there is a chronogram date

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## **10. A brief biography Syed Jamal Uddin Shah Shaeed**

His date of birth is not known. It is said that he belongs to the period before laying the foundation of Hyderabad city. His residence was under Nayapul in the direction of the east at the bank of river Musi. And still there his mausoleum is found there. He used to sit at this place in the condition of engrossment in the loneliness. There were used to come in his presence many persons in large number for the fulfillment of the needs and wishes in his service.

A one-time miscreant person by getting a chance has killed him suddenly. And he was buried at his place of residence. After his death, there was came flood in the Musi river and many nearby houses were damaged and there was much destruction and a large number of household things were

damaged by the floodwater. But there was no effect of damage of the tomb during the flood destruction. And it remained in the same condition without any destruction.

Before the construction of Nayapul (new bridge) at the time flood of Musi in the year, 1908 many people have seen the holy person on his horse at the southern bank of river Musi with a whip in his hand and with it, he struck the river Musi and he used to say to the river Musi “ Now get down, now get down.” And upon saying this flood level of the water was began decreased. Those who have been by their eyes and they have a belief that the holy person who was on the horse was maybe Syed Jamaluddin Shaheed and he has no children.

Death anniversary (Urs) is celebrated every year from 24th -27th Rabi Al-Thani. There is constructed one small green tomb on his grave. And for reaching the tomb there were constructed 34 steps from Nayapul (new bridge). At present, the caretaker of the mausoleum is Maulvi Abdul Raheem. And who is residing near the tomb area. The date of the death is not known.

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## **11. Biography of Hazrat Sonte Peer Hyderabad**



The grave of Hazrat Sonte Peer  
In the praise of Hazrat Sonte Peer



Oh Shah your praise is very difficult and it is a hard task  
So it cannot be written as your endeavors are very much

Hafeez has written an article about your tasks and works  
And it is given the title as the events of your holy life

Oh Shah due to your help and mercy make it famous  
Not in the sub-continent but in all over the world corners

Hafeez is your old servant so do not return him empty  
From your court of justice and do favors not ignore him

Due to your works, you are like a shining star in the sky  
Your position is high and nobody could not find it before

At last, Hafeez is asking permission to leave your court  
Kindly fulfill his all wishes and give fame to his article

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**Brief life biography of Hazrat Sonte Peer Saheb:** His date of birth is not known and but it is known that his period belongs to before laying the foundation of the city of Hyderabad. The people were unaware of his original name for a long period of time. His original name was Hazrat Jan Allah Quaderi but he was well known and famous with his title Hazrat Sonte Peer

Saheb in Yakutpura and people of local area and other people are un-aware his real name.

He came in the dream of Sufi Abdul Quader who was caretaker of the shrine of the Hazrat Sufi Hussain Quaderi and he was told him his original name. And was also informed of the date of the death anniversary as 22nd Shaban. He was lived on the eastern side of the village Chechlam and in this place, at the present, there is the railway station of Yakutpura in Hyderabad. And he used to sit under the tamarind tree there.

Miracles and events: All the sellers of the vegetables who pass from the way used to give him different kinds of vegetables. And he used to cook by putting all vegetables, rice, wheat, and chili powder, and upon this in a cooking pot, and he will use to strike with two small sticks on the cooking pot and used to say to cook by the order of Allah. And after some period of time, the food in the cooking pot will be ready for serve. Then he will give food to the people of the locality, the persons going on the road and then also he used to eat himself.

His grave is in Yakutpura which is famous even today for the fulfillment of desires and wishes of the persons who visit his grave and who present small sticks of six-inch to one foot on his grave. So for this reason he is well known as Sonte Peer.

The grave of his younger brother Hazrat Syed Roah Allah Quaderi is situated in Kattalguda near Chaderghat. And he has no children with him.

There is an arrangement of the annual Urs by the present chairman of Urs (annual death anniversary) committee Mohammed Abdul Wahid and other persons who together used to celebrate Urs annual death ceremony.

There is a statement of Mohammed Abdul Wahid that “ His house was very far from the shrine of Hazrat Jan Allah Quaderi and so he went on the shrine and said that “ By order of Allah help to get a rental house near of the shrine area.” And the same day one person helped him to get him to a house near the shrine area.

One time at the time of the annual death anniversary there was cooked less quantity of rice in the public food cooking. And at that time a large number of the persons came to attend Urs ceremony. But in such a small quantity of the rice, there was much benediction.

His date of birth: Upon search, his date of death was not found in the book of biographies.

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## **12.Biography of Hazrat Mir Munshi Imadad Ali Sahib caliph of Hazrat Sardar Baig Saheb Hyderabad**



**Mausoleum of Hazrat Mirza Sardar Baig Sahib Hyderabad**

### **In the praise of Hazrat Mir Munshi Imad Ali Sadat Alwi**

Oh Shah of Hyderabad you are famous and well known to all  
As you are top holy saints of Hyderabad and as well as in India

Your Shaikh is famous and you are also well known to all

So after the passing of time you are star of Hyderabad  
 Hafeez lived and studied in your area for a period of 4 years  
 So he cannot ignore favour of your great master Mirza Sahib  
 My relative is a disciple of Mirza Sahib and so he was successful  
 Since my stay in your area, I could not ignore your holy status  
 So, for this reason, I have first printed your life details in English  
 Nowadays Urdu medium is less so English texts are must  
 Which is working much in India and other western countries  
 In the last Hafeez request Mirza Sahib to fulfill all his wishes  
 So books of Hafeez may be shining in the world like superstars

By Mohammed Abdul Hafeez

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Biography of Hazrat Mir Munshi Imadad Ali Sadat Alwi caliph of  
 Hazrat Sardar Baig Saheb Hyderabad.

Hazrat Mir Munshi Imadad Ali Sadat Alwi caliph of Hazrat  
 Sardar Baig Saheb Hyderabad belongs to the family of Hazrat  
 Shah Abdul Razzaq Jhanjanvi. And he was also a poet and his  
 poetic name is Ba-Alwai. Panipat's majzub (dauntless person)  
 and perfect holy person Hazrat Ghulam Murtaza has given  
 information of prediction about the birth of Hazrat Imdad Ali to

his house. As well as from his daughters' body there will be born one boy and his name will be Moulana Asharaf Ali Thanvi. So as per this information, Hazrat Imdad Ali was born in the year 1255 Hegira. And Hazrat Majzub was given his name as Imdad Ali. And he was the holy person of Allah by his birth. The interest in intimate knowledge will not allow him to sit easily even for a single minute. He has visited Hyderabad in the year 1285 Hegira in search of a spiritual master. And he has spent five years in the service of Hazrat Sardar Baig Sahib. And in the year 1290 Hegira Mirza Sahib has accepted him as his disciple. After hard work and endeavours of the mystic way of three and half years, he has given him his caliphate. And he told him that " Munshi Ji now your mystic way is completed. And we have brought you to the place where we are standing. Now you to go to some other place from our place of Hyderabad". Then Alwi Sahib told him that " He was already finished himself. And I am not there." Then Hazrat Sardar Baig told him that " If you want to live with him then he should live like a dead person." So as per his saying he was acted upon it till his time of death and he was lived a period of 25 years in the company and service of Hazrat Sardar Baig Sahib. He was engaged in the school of Sardar Baig Sahib by the teaching of Quran, Hadith, exegesis, Sufism, and the book Fatuhat Makkah without any hindrances. He was well known for teaching of Mathnavi Moulana Rum and so for this reason he was called Moulana Mathnavi.

Hazrat Mirza Sardar Baig Sahib has much pride and gratified upon his well-known and famous disciple. And he has given many titles to him for this reason. In the poetry, he was master and he has said many odes by of Fil Badiya in English is Extempore, and in Urdu, we write it as filbadia. He has left away 8 or 9 books of collection (Diwans (collected odes of single poetry) of his poetry work in Urdu, Hindi, and Persian language. There are available many Mathnavi (verse comprising couplets, dirge and grief and speech as well as many books of knowledge in Sufism. Like Hasam Ibrat, Anwar Mohammed, Qam Wahadat, Mathnavi Bazme Matam. Some Diwans and some books as per his order did not print.

He was followed strictly Islamic Shariah law and self-denial and he used to keep away from pleasure. In the Sama meeting when he will sit then he will create a condition of the day of destruction. And when he will look then at that place there will befall of thunder balls. When he will pay some attention then he will make uneasy the people in the Sama meeting as well as he will become out of control and for the ten days of Muharram he used to organize meetings of the mourning on daily basis and used to weep very much.

So as per his practice on the seventh Muharram in the year 1319 Hegira, he was become very sad and wept very much in the meeting of mourning. So, for this reason, there was body temperature was increased for him and after that, there was an engrossment condition which was prevailed very much upon

him and at that time when any person will be dare to ask his condition that he has said thanks of Allah. Upon such condition of engrossment, there were come many secrets and revelation upon his tongue.

At last on 11th Muharram at the time of 5.15'o clock evening hours at the age of 64 years, he has left this mortal world on his journey to his eternal abode. There was his prediction in this matter by him that " He will die in the grief of Hazrat Hussain in the Sama meeting. And there will be no other condition which will not be prevailed upon him. So in the grief of martyrdom of Hazrat Imam Hussain, he has left this world. And he was buried in the shrine building area of Hazrat Mirza Sardar Baig Sahib in Hyderabad.

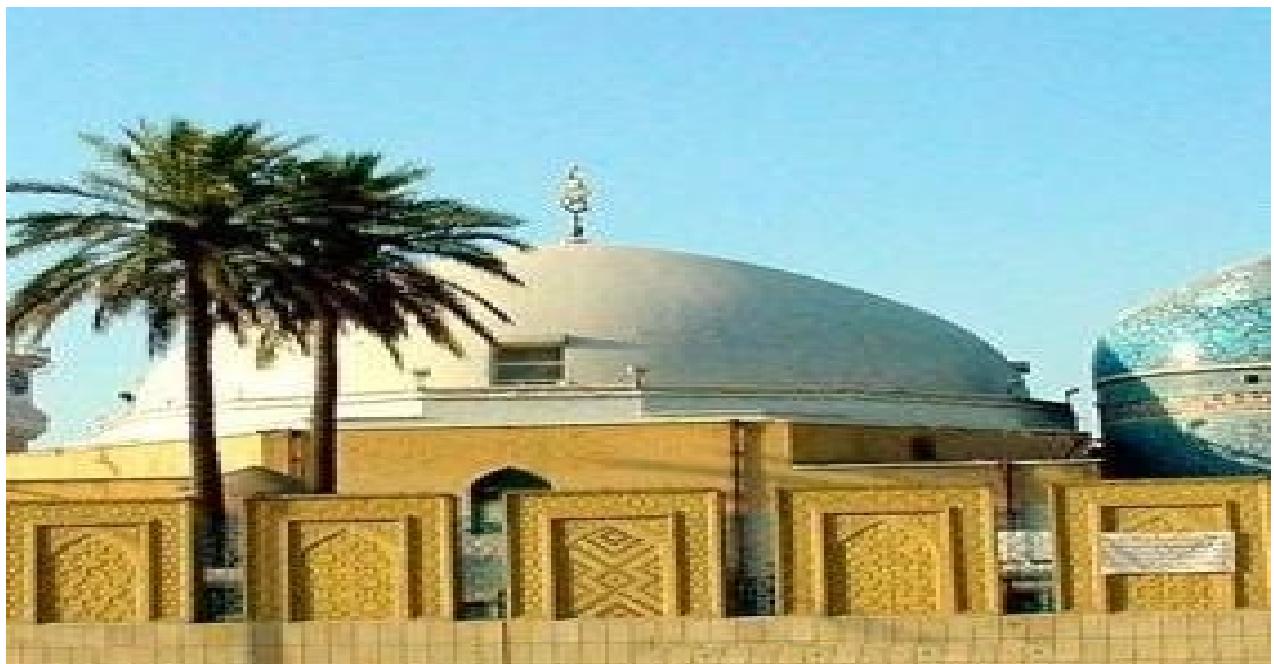
Every year his Urs (annual death anniversary ) ceremony will be held on 11 and 12 Muharram.

**13. Hazrat Syed Ashraf Uddin Auliya Allah Maroof Peer Gayeb  
Sultanpur Telengana**



Mausoleum of Hazrat Shaikh Abdul  
Quader Jilani R.A.

Hazrat Peer Ghaib Syed Ashrafuddin Auliya Sultanpur  
Rangareddy district Telangana



Mausoleum of Hazrat Shaikh Abdul Quader Jilani R.A.

## In the praise of Hazrat Peer Ghaib Syed Ashrafuddin Auliya

Shah Ghaib you are very famous and known in Sultanpur  
 You are shaikh of time and your miracles are well known  
 Among your miracles, 3 of them are well known and great  
 So shah of time fulfill the wishes of Hafeez and not delay  
 Oh Shah you are famous for your miracles in the Deccan  
 After the passing of 300 years, your favours are still there  
 Your 3 miracles which very famous and great in the Deccan  
 If person study them then he will find your great position  
 Oh Shah of Deccan we are needed your favours as before  
 As we are passing now from epidemic and need your help  
 Oh Shah of time do not return Hafeez from your court  
 So if you return then where he should go and get favour?  
 Oh Shah you are kind hear our wishes and help all of us  
 So we can free from this great problem become secure

## **The brief biography of Hazrat Peer Ghaib Syed Ashrafuddin Auliya**

The land of the Deccan has excellence for the prayer of Sufi  
 holy persons as well as holy persons of Allah and for this reason

area of the Deccan was filled always with the mercy of Allah in this matter.

One holy person like this is resting two kilometers from Pargi taluk in village Sultanpur in Rangareddy district in Telangana and his name is Hazrat Peer Ghaib Syed Ashrafuddin Auliya and he belongs to the Quaderia Sufi chain. And he arrived in Sultanpur 300 years ago. And he was settled down there. Hazrat was settled down under a tamarind tree near Sultanpur village. Where the persons of goat keeping occupation who used to keep their goats under that tamarind tree. Due to the dirtiness of the goats, he was asked them to keep away the animals from some other place. But they have not accepted his instruction. When in evening time the people want to go back to their houses in the village but their goats they could not raise from the earth under the tamarind tree. And even the animals could not move in their place where they were sitting on the earth. So for this reason the owners of the goats were worried very much in this matter and they have regretted it with the shah of time and so then they can able to take their goats from there due to favour of the shah.

In this same way, there is another event that happened with that local business people when they were taking their goods to the bazaar for selling there. So then at that time shah of time has asked them what they are taking with them.? And they have replied in a taunt way that there are taking soil to the bazaar. And when they have taken out the goods from the packages for selling in the bazaar they have found only soil in all packages instead of their goods. When the business people realized their mistake and ran into the presence of shaikh of

time and regretted their mistake. Then they have found their goods back in their packages so then they were able to sell their goods in the bazaar.

Upon happening the above events the local people were becoming his devotees.

Upon his demise every year on his annual Urs death anniversary local goats keeping people and the business community will organize this ceremony with much devotion and arrange for gift and oblations at a shrine. There are also well known many miracles of the shah of time and which are there on the tongues of the people in the area.

For calling him Peer Ghaib there is an event in this matter and which is very well known and which is very strange. One day one holy person has informed that too many persons at that same time that in the Talia and in the surrounding area of Sultanpur village there is the available corpse of one person for a funeral and asked them to join in the funeral prayer and bury him there. So for the purpose of funeral prayer and burial so many persons went there and gathered and they were surprised to see that the person in the shroud was not someone else but he was Shah of Gharib only. And who has informed them about his funeral and burial by himself by invisible way?

Upon this event, he became well known and famous as Peer Ghaib. And from that time he began calling Peer Ghaib.

**The Urs (death anniversary)** : People from various walks of life, irrespective of caste and creed, assemble to celebrate the *Urs* (death anniversary) which takes place on the 15th of the Shawwal Muslim calendar at the famous Hazrat Ghaib shrine (Dargah) every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

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#### **14. The brief biography of Hazrat Khaja Haji Nisar Mohammed Shah Niazi Chisti**



Oh wind go and convey our message in Medina  
That the people in troubling are saying Salam

**In the praise of Hazrat Khaja Nisar Mohammed Shah**

Oh our master and spiritual head you left us soon  
For this reason, we are kept away from excellence

You are our master & son of Hazrat Allah Ke Kukamse  
 In knowledge and super manners was not as such you

Due to your leaving there is find much a gap of favour  
 As you were a dynamic person so there is a heavy loss

You were Khaja a guide to our way in the right direction  
 We are in trouble due to your leaving in our early training

You are like your father was a holy person of Aurangabad  
 You are famous for your qualities, which are not be counted

Oh Shah of Hyderabad your grace was full to your disciples  
 To all other devotees and visitors who come to your service

Oh Shah of time your some details are added in my book  
 Which are few and which are known in actually are more

Hafeez and his wife are accepted in your court as disciples  
 On showing the art of writing English book of your father

Oh Allah by your mercy increase the status of our holy master  
 As well have help for the noble family to continue their work

**The brief biography of Hazrat Khaja Haji Nisar Mohammed  
 Shah Niazi Chisti**

Upon the death of Hazrat Khaja Aziz Mohammed Niazi, Hazrat Allah Ke Hukumese's last younger son Hazrat Khaja Nisar Mohammed Shah was become his successor. He is an anthology of incarnate qualities of pious personalities.

He is having lasting belief and due to his continuous action and with his love, he was becoming like the conqueror of the world and so he was working hard for the mission work of the teaching, preaching of the predecessors. And for these reasons he is very popular and liked by his disciples and devotees equally. The following special things and the below good qualities are found in him, which are must for the successor of the Sufi master.

- 1.Zahed (ascetic)
- 2.Qinat (content)
- 3.Follow the Sunnah

Upon his succession the construction of shrine building and repair works were done recently and by the grace of Allah one beautiful mosque was constructed in the shrine area. He was performing all works in the best possible manner and his circle of devotees is day by day is increasing.

It is very sad and a great loss which was happening to his large number of disciples and devotees that he left this mortal world after a short period illness at 11.00 A.M on the 15th March 2017 corresponding to 15th Jamad al-Thani 1438 Hegira Islamic calendar in Hyderabad.

The Sheikh of the time's grave is available on the left side of his mother's grave and on the right side the grave of his father is available in the mausoleum of his father Hazrat Allah Ke Hukam Se in Ali Chaman in Saroonagar area in the Langojiguda in Hyderabad.

**The death :**

The careless one thought that the death is at the end of the life But see that it is actually the evening and the morning of the life

One who will know the reality of death, then he will become restless for the spiritual life after the death. The day of death was considered as the day of happiness and joy for the holy persons of Allah. Because for the pious persons in their time of agonies the angels will give good news to them and they will look them their houses in the paradise and for them angles pay respect and Salam to them.

The famous leader Jalaludin Sewati was mentioned in the book 'Tibrani' one saying of the prophet of Allah as follows

" Oh: people if there will be trouble to anybody then he should remember my separation and get relief of his trouble.

Because for the Ummat (nation) there is no other greater trouble than his separation." The saying of the prophet of Allah is right. Our lives, our forefathers and our mothers may sacrifice for him. In case of such trouble than one should be patient and be brave. Understand well that the life of this world is mortal and here there is no perpetuity." One poet says as follows.

Today his and tomorrow our turn is there.

There is a time of trouble and it will prevail today and it will go by tomorrow. So if there will overcome any trouble upon you then you should remember the trouble of separation of the prophet of the world.

## **The illness and death**

Even in the last days of life he was fulfilling his obligatory work and duties well. Even during his short period of illness he was continuing his routine works well. He was used to perform the five obligatory prayers and also used to go and pray in the shrine mosque on a regular basis. At last, on the 15th Jamad Thani, 1438 Hegira and corresponding to 15th March of 2016 A.D. on the Wednesday at the time of 11'O clock morning he left this mortal world.

His works.

## **The Monthly Fateha meeting**

On the 7th of every lunar month the large numbers of devotees will present at the shrine building from near and far areas and gathered there to seek blessings for the monthly Fateha (opening chapter of the Quran) meeting. After the Maghrib (sunset) prayer the wreath is presented in the mausoleum and Sama (ecstasy) meeting is arranged and after the Eisa (night) prayer the visitors of the shrine will be provided food as benediction on this occasion in the shrine building.

### **The Urs (death anniversary)**

On this occasion of the Urs (death anniversary) of his father Hazrat Allah Ke Hukam Se, he used to manage this function on the large and grand scale in which people from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the 7th and 8th of Rabil Awwal of Muslim calendar at the famous shrine (Dargah) of Hazrat Allah Ke Hukumse in Ali Chaman at Languji Guda Saronagar every year. Several hundred thousand disciples and devotees from Hyderabad, Secunderabad and near and far, gather there to seek blessings. During the Urs (death anniversary) the visitors in large number will visit the shrine for the fulfillment of their desires and wishes for the sake of the Sheikh's name.

In this way the above ceremony will be arranged on a grand scale and the visitors will visit the mausoleum from near and far away places. The Urs (the death anniversary) is being performed by the custodian of the shrine every year in the best possible manner in the comfort and the best service to the visitors of the shrine.

After the Asar (late afternoon) prayer the Sandal ceremony is performed and the wreath (Chader) is presented at the shrine and the visitors of the shrine will be provided food as benediction on this occasion in the shrine building. After Eisa (night) prayer and Samah (ecstasy) meeting will be organized and which will be continued up to the late night.

In the last after the special supplications of the custodian of the Shrine Hazrat Khaja Haji Nisar Mohammed Shah the meeting of the Urs is concluded.

### **The sons and daughters**

Hazrat Khaja Nisar Mohammed Shah Niazi Chisti had left behind him three sons and one daughter.

### **The disciples and devotees**

It is difficult to guess about the real number of Hazrat Khaja Nisar Mohammed Shah Niazi Chisiti's disciples and devotees. His entire life was kept reserved for the service of the mankind. Every day in the morning and evening the large number of people used to visit him and present themselves in his service and pledge on his hand. His fame and popularity, is too much among the general and the special persons.

I pray Allah for grant of lofty position and grand status to him as he was engaged in the teaching, preaching mission in his long period of the life and for his sake and his endeavours, there should be available guidance and right part of a successful life and attention to the disciples and devotees on the mystic path of Sufi way. (Amen).

## **15. A great miracle of Hazrat Syed Maqдum Hussaini Bukhari**



### **Tomb of Hazrat Syed Maqdam Hussaini Bukhari**

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**In the praise of Hazrat Syed Maqdam Hussaini Bukhari Jharra  
Hyderabad**

He was the Shah of Golconda and well known in the city  
Since centuries his tomb is famous for the helping center

Oh Shah, Hafeez is your servant and knock on your door  
So kindly do not ignore his wishes with all other persons

As you are famous in the Golconda Kingdom for your miracles  
But your famous one is water spring in the hill area of Jharra

Till the day of the judgment, your name and fame will be there  
As you have shown a miracle of spring water in the old-time

Rich and poor all are benefitted in your court of favour and love  
No one left unattended so for this, your court is known for  
years

Oh Shah of the Golconda your praise reached in the world  
Allow Hafeez to leave and he will visit again in your holy court

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**A great miracle of Hazrat Syed Maqdum Hussaini Bukhari  
Jharra Hyderabad**

**Biographical details;** He was born in Gujrat and he is well known and famous with the name of the alias Jhara Peer. And his title was Jag Jhank. And its reason was that he has long eyelashes, which cover his eyes. He will see by lifting by his eyelashes and see the things.

**His genealogical link:** His genealogy link which was connected with Hazrat Imam Taqi.

His father's name was Syed Meeran Hussain Bukhari. And he was disciple and caliphate of his father. He was migrated from the Gujrat kingdom to the Golconda Kingdom during the ruling period of Sultan Ibrahim Quli Qutub Shah. And he was settled down in the Sahu Carwan area in the northeastern direction of the mountain. There was no water supply for ablution there. So for this reason he was digging the earth with his the first finger of right hand and there was water coming out of the earth. And afterward, which was converted into well in the Jharra area. The meaning of Jharra in the Urdu language is water spring. Due to the mercy of Allah, there was created spring of the water by his miracle so the area in Karwan Sahu in Hyderabad is well known and famous as Jharra. Now this area is developed into the posh and modern colony and but still known by the name of the Jharra.

He used to be always found by covering the veil on his face and engaged in the prayers and in the repeated invocation of God's name.

**Children:** He has one daughter only and her name was Syeda Bibi.

**Death:** He was died on the 14th Shaban in the year 1080 Hegira corresponding to the year 1670 and he was buried in the same area where he has lived. After his death, he went into the dream of one pious woman and he has told her that “ At such and such place our grave is situated there you build our tomb by your money.” That woman who has constructed tomb over his grave and also she has constructed shrine buildings there. At the time of writing of this article custodian of the shrine was Syed Meran Hussaini Shibli and who belongs to the children of his daughter.

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Reference book : Muktaser Ahwal Ulma and Auliya Hyderabad BY Syed Mohiuddin Qadri Hadi.

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**A great miracle of Hazrat Syed Maqdom Hussaini Bukhari Jharra Hyderabad**

Dear all

Salam

Please find the book reference details and youtube link as

follows.

[sufinama.org/ebooks/mukhtasar-ahwal-e-ulama-wa-auliya-e-hyderabad-syed-mohiuddin-qadri-hadi-ebooks](http://sufinama.org/ebooks/mukhtasar-ahwal-e-ulama-wa-auliya-e-hyderabad-syed-mohiuddin-qadri-hadi-ebooks)

[www.youtube.com/watch?v=dD6Qpi04p2w](http://www.youtube.com/watch?v=dD6Qpi04p2w)

## 16. Hazrat Murad Shah Dhoti Hyderabad



Mausoleum of Hazrat Murad Shah Dhoti in Murad Nagar

## **Hazrat Murad Shah Dhoti Hyderabad**

### **In the praise of Hazrat Murad Shah Dhoti Hyderabad**

Oh, Shah of the Hyderabad, you are very old and very famous  
For this reason, in the city, there are many devotees are there  
Oh, Shah so it is regret for Hafeez that he did not visit your shrine

So for this reason, kindly ignore this great mistake by your slave

In your life, there were happened miracles with you in the city  
And which I have mentioned in this article for the readers' guide

Oh Shah due to your miracles the place become as Murad Nagar

You have turned the requests of the people in the final approval

The word Murad is mean as wish so place become Murad Nagar

Oh, Shah of kindness, you are helping city people for a long time

So kindly continue your favour and kindness at present time  
At last Hafeez is at your door of favour, so do not ignore him

**His biography :**His name is Murad Shah and alias as Shah Dhoti. His original native place is Karanja in Aurangabad region. In the book Miskawat Nabwa it is mentioned that he was a disciple and caliph of Shah Fazil. The writer of book Anwar Khiwal mentioned that “He was a disciple and the caliph of Hazrat Amin Ala. But the first tradition is found correct in this matter.” He was migrated from his native to Hyderabad Deccan. And he was settled down in the City of the Hyderabad. He was among holy persons who came later time and among them he was well known and incomparable and away from the world and all that is in it. He was well known in the world for his miracles and supernatural acts. The general and special persons know him as Qutub (highest cadre in spiritual pivot) of Qutub persons. Actually, his personality was a place of attraction of mankind as well as a place of fulfillment for the desires and wishes of the hopeless persons. He belongs to Malamati (censured) category of the Fakir persons and he used to wear Dhoti (waist piece) instead of the Lungi (thick color sheet to cover the lower part of the body) and keep Teka on the forehead and which is worn a blot a kind of an ornament of the forehead. In the food and drink system, he was used to following the method of the Hindu persons. He used to eat the food prepared by himself. When he will use to attend the meeting of the Fakir person then he will ask flour and other things of ripe and dry from the organizer of the meeting and used to go some clean place and then he himself prepare food and eat there. He did not use to eat food items prepared by Hindu and Muslim persons. The author of the book Miskawat Nibwa has written that “One day Shams Moula on the occasion

of Urs ceremony of Shah Mahmood at the hills had invited all Fakirs and darwesh persons there. So he was also present at the festival there.

All Fakirs and darwesh persons were agreed and were said to Shams Moula that on all occasions and all celebrations Murad Shah used to collect first kneaded flour, but this time you give him flour at the last of all of the other persons otherwise we all leave this celebration for this reason. So, for this reason, Shams Moula has hesitated in this matter. But when Hazrat Murad Shah was also heard this conversation on this matter by himself. And so he said to Shams Moula that you follow the saying of the Fakir and darwesh persons and he will arrange for his food after all of them. Then all Fakirs and darwesh persons had eaten food first. But upon eating of the food by all Fakirs and darwesh persons who all had vomited the food at the same time. And nobody from Fakir and darwesh persons did not live in the best condition on that occasion and all have become in the worst condition of the health. So, for this reason, all Fakir and darwesh persons were had realized his miracle. And they all have regrets with him for their humour in this matter. His personality was like purgatory among the fakir's person of Islam and infidelity

The author of the book Anwar Akhyar who has mentioned that “ Once a time there came some Hindu ascetic and his disciples in the city and they stayed in the city. Hazrat Shah Murad was also joined in their gathering as he was same and similar in shape and face, dress and as well as in the body

organization. So, for this reason, the master of Hindu ascetics thought him as Hindu ascetic and was, called him and was given a place to sit near with many manners. They have joined him in eating and drinking. He was eating food there and he left from there. Somebody had informed the Hindu ascetics that he was the Muslim Fakir person so for this reason all were regretted in their hearts. At last the master of the Hindu ascetics came into his presence along with his disciples. And he told him that "Oh Hazrat you have caused us to oust us from our nation and the community." He told him that "Whoever who have said about him is not right. He belongs to your nation and community. The proof of incontrovertible in this matter is that I am an uncircumcised person. Then he opened his waist piece. And all have seen that he is still uncircumcised. So they said that surely this fakir belongs to us. They said that congratulation that today we have seen Mahadev (the great God).

Then after that Fakir and darwesh persons in the City of Hyderabad have been attacked upon him. And they began saying different matters about him. So he has become helpless in this condition. So he was opened, his waist piece and all have seen that he was in the circumcised condition as per rules and regulation of Islamic religion. So, for this reason, all fakir and darwesh persons were regretted upon watching his miracle.

Hazrat Rimz Ilahi who was the perfect, pious person who came to his mausoleum to meet him on 12th Ramadan and after circumambulation and reciting of Fateha and he was sitting there in meditation and in the world of souls what he

was seeing that Shah Murad in present there. And the Shah has shaken hands with him. And he was taken him in one house which was there at the highest level and which was in a good atmosphere. And he was saying this is his place and asylum.

At last, he was left for another world on the 11th Jamad Thani in the year 1140 Hegira. He was buried out of the city of Hyderabad in the village Malkapur near the grave of Shah Abdul Wahab Quaderi in Asifnagar area. The people of the Hyderabad Deccan have good faith with him and his mausoleum which is famous even today for the fulfillment of desires and wishes of the persons who visit his mausoleum. So it can be said that from the mausoleum of Hazrat Shah Murad they able to get fulfilled their wish and desire (Murad). In the olden time, there was a grant of Rupees hundred from the government of Nizam of Hyderabad for the arrangement of annual Urs at the mausoleum.

## **17.Biography of Hazrat Khaja Syed Sultan Ali Shah Bukhari Hyderabad**

In the praise of Hazrat Khaja Syed Sultan Ali Shah Bukhar

In the praise of Hazrat Khaja Syed Sultan Ali Shah Bukhari  
 Oh Sultan of Bukhara your name and fame in the world

So, for this reason, your teachings are find everywhere  
 Hafeez is your old slave request your help for this article  
 Because without your help no deed cannot be successful  
 You are Sultan of Bukhara but your rule is in Hyderabad  
 Oh Sultan of Bukhara now there is need of you in the city  
 So that there will be a protection to the city people by you  
 Hafeez is your servant who lived and studied in your place  
 So kindly help him for his international books in the world  
 Help not only Hafeez but all visitors of your famous place  
 So that visitors may not return empty from your place  
 Oh Shah in your place people are full of needs and wishes  
 Kindly help them and return them with bags full of needs.

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**Blessed birth:** Generally it is the practice of kings of Chist that when they were born in one place then there were will be manifest of saintliness in some other place for them from the side of Allah and his prophet in the same way like in the world of a manifest of officers of the kings for control of affairs and there will be the effect of the transfer will be taken place in all over the kingdom. And in the same way in the world of spiritualism also there will be a requirement of any holy person at someplace then, for this reason, there will be made an arrangement of posting that pious person at the place of

requirement. So Hazrat Khaja Moinuddin Chisti was granted the kingdom of the saintliness of India by the court of a prophet from Madina for the period of forever. And Khaja Ghareb Nawaz by putting his holy foot in India made it a world of light and even and in this place of India he made his final resting place.

Hazrat Qibla of the world who was born in Bukhara and but for his manifest of saintliness which was happened in the Hyderabad. Hazrat Qibla of the world who has explained all details of his link of inheritance and events of his migration from his native place in one meeting which was held in Boregaon village in district Bailgaon in the area of Bombay region by his holy tongue and in this matter, there is an available tradition and as well as details as per record by Mavlavi Qutubuddin. And his household persons belong to the Sadat (Sadat (Arabic:) is a suffix, which is given to females believed to be descendants of the Islamic prophet, Muhammad.) family links of Bukhara region. And as well as he has special links of the Sadat people by inheritance. And his father's name is Syed Sajjad Ali. And he was famous worshipers, aseptic and holy person of Allah as well. And his mother who was a person of substance, pious and she was perfect in the knowledge and intimate knowledge of God. And from her body, there were born three sons. And he is a younger son among them. There was special kindness and affection which was much for him. For this reason, since his childhood period, he has a habit of telling truth with him and pursuit of truth. He did not ignore prayers and fasting. He was a strict follower of the

Sunnah (Sunnah, (Arabic: “habitual practice”) also spelled Sunna, the body of traditional social and legal custom and practice of the Islamic community. Along with the Qur’ān (the holy book of Islam) and Hadith (recorded sayings of the Prophet Muhammad), it is a major source of Shari‘ah, or Islamic law.) of the prophet. And in his nature, there was stubbornness with him such that he will not take rest unless he will not fulfilling his intention. His mother by her look of kindness she used to give him training and teaching of spiritualism and in this matter she used to tell him the events and details perfection of holy persons who were passed away from the world and pious persons. And also she instructed him to return toward Allah. And in this way, he has passed away eight years of childhood in his native place of Bukhara in the dignity of spiritualism and favour of Allah. Migration from his native place: He was a student of a royal school. But his mother personally used to give him an education. For each word, he used its original meaning and give its clearing explanation. It means he used to give importance and attention to reality. His mother used to give him replies of his son satisfactorily. So for this reason his interest began very much in his lessons. And he began diverted his attention very much toward the willingness of Allah and his mother was happy very much for his method and style of learning of the knowledge. And she used to discuss with his son for a long period of time. One day lesson learning was started and his mother asked him the meaning of the alphabet’s real movements (harkats) like as follows.

omanization Pronunciation Fina I

## Middle Initial

a /ə/ N/A ے

ā /a:/ اے، آئے، ے

i /ɪ/ N/A ے

And he will show meaning upon the text of reality in the box shown as initial. And upon his mother's insisting he has given him exegesis in this matter. And which was clear and perfect and from which there will be known effect of the reality and spirituality. And in this way, he has explained its reality in this matter. And in which there was no negligence was found from his side. When Bi Bi Sahiba has heard his explanation of the piousness then she will become happy with him and embrace him with her chest for this reason. And used to kiss the forehead of his dear son. And she told him that "Oh pious nature son remember my instruction well and hear and always act upon it."

The signs shown in the box initial these are signs of movements which are ways of the nearness of Allah. It means a way of being a slave of Allah which is there in these movements of alphabets. Till now I was hesitant to tell him by considering your young age. And I could not explain you. I have full satisfaction with me that you have all such qualities with you which are required to be found in the perfect holy person of Allah. He was sitting before his holy mother and he was

hearing her kind instruction and Hazrat Bi Bi Sahaba told him that "My son this is such a way which is inseparable for every human being. So he should adopt it and the period of childhood which will be free from sins. And which will be similar to the dignity of the prophethood. And which is available with you at this time and there is Zaber on Alif and Pesh on Alif leave these two ways. And which are not related to us. And for us, there is a middle way with k which is safe from confusion and it is necessary to hold the edge of any perfect shaikh. So it was researched that without the intercession of the sheik there will be no reach in the court of Allah. So, for its try which is compulsory for you. First of all, there is a required demand of the sheikh. Until he will not find him he should not sit with comfort. This is the first work in the demand of Allah. And follow Sunnah of the prophet. And due to equality of the connection of nation of the prophet, there is our link of the spiritualism directly with the prophet. So in this way we are connected with the edge of the shirt of the prophet. So you should hold the hand of any perfect pious person in this matter. And follow Sunnah of the prophet with life and soul of the body. And your life will become successful and you will become also a person Allah.

She has lifted her hands in the court of Allah. And she was prayed for his son. Then she has embraced her son with her chest. This action shows the forecast of leaving her son from her for always. So her son upon leaving her house he could not come back again and meet with her. To those Allah take under his shelter and for them, there is no need of help other than

Allah. This was a method of the prophet and other holy persons of Allah. Also, Hazrat Shaikh Abdul Quader Jilani left his mother during the same age permanently and he did not come back again to his house.

So in this way, his mother at the age of eight years has bid him farewell to his son forever with full tears in her eyes on the way of Allah as per the order of Allah. And in a sad voice, she told her son "My son goes I have to surrender you to Allah. And who is Lord of the earth and skies and who will have news of our every second by him. And he will guard us. If Allah will you will become a perfect holy person of Allah. then he has kissed the foot of his holy mother. And she said God bye to her son. Then he began reciting Bis Milla and he has left from there.

## **18. Biography of Hadrat Syed Asad Hussain Haruni Madni**

Hadrat Syed Asad Hussain Haruni Madni who belonged to the noble parents of Syed (descendent of the holy prophet) family from Makkah city. His father Hadrat Syed Siddiq Bin Abdul Rahman had sent him to Madina City in the childhood for his early education there and in Madina City, his relatives of her mother used to reside there. His early education was completed in the grand mosque of the holy prophet in Madina. Still, he was nine years old than at that time agitation of the Najdi tribe in the year 1913 was started and so for this reason the king of Makkah city was killed and Al-Saud was crowned as the king of the Makkah and at that time the Najdi (highland

Arabian region) ruler has begun the killing of the relatives and members of the family of the former king of Makkah and they began searching and killing them. In those drastic circumstances, his relatives have sent him to India through a caravan that was going to India from Makkah. He reached Bengal by foot through the land route and in that place his uncle used to reside there and who was a famous and wellknown preacher and learned of the person of Bengal. At that place, his education was continued and in a short period of time he was memorizing the Holy Quran and he has also completed knowledge of Islamic law and traditions of the holy prophet.

After living some period of time in Moradabad and he left from there toward Delhi, Gujrat, Ahmedabad, Surat, and Maharashtra, and then he was proceeding to Hyderabad on his preaching and propagation mission of the Islamic religion. He was staying in the mosque of Toopkhana in the Gosha Mahal for a period of two years and lead the prayers and he was busy in the teaching of the Quran to children.

One day Hazrat Sultan Ali Shah Bukhari in the dream was intimated his physical feature and he was given his instruction to caliphs and disciples to bring him to Hyderabad and to marry him with his daughter. So for this purpose, Hadrat Asad Hussain Haruni Madni was brought to Hyderabad and the ceremony of honoring (learned man, student, etc.,) by tying turban round his head was completed in Hyderabad and he was becoming eligible and placed on the throne of knowledge. Hadrat Asad Hussain Haruni Madni has spent most of his life in many parts

of India in the engagement of endeavors and mystical exercises. During his stay in Hyderabad for a period of 46 years, he was busy in the teaching and preaching mission work of Islam to a large number of people from various walks of life, irrespective of caste and creed and he was shown them the right path toward Allah and trained and as well as correct them. At the age of 77 years on the 16th Muharram in the year 1401 Heigra corresponding to 14th November 1981 and he was buried as per his final advice in the Sama Khana building which is opposite of the tomb of Hadrat Syed Sultan Ali Shah and on which some years ago his son and successor were constructed beautiful tomb there. People from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the 16 and 18 days of Muharram of the Muslim calendar every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

To write about this great Sufi saint and great master is not only it is difficult and but it is a very hard task as he was not only a great pious personality of his time in the area of the Deccan (South India) but he was also a great preacher of Islamic religion of his time in the Deccan region and for a long time, he was engaged in religious discourses, sermons, and spiritual training of the people, and he did also many great endeavors for the preaching and propagation work of Islam in Deccan (South India) and around this region and there was no such personality during his time.

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Reference: Biography of Hadrat Syed Asad Hussain Haruni Madni in Urdu by Sufi Shujat Ali published in 'Siasat' Urdu daily Hyderabad dated 6th October 2017.

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## **19.Biography of Baba Syed Shahabuddin Suherwardi**

He was born in the year 588 Hegira corresponding to the 1188 A.D. in the 13th among the sons who were descendants of Hazrat Imam Hussain (R.A.) and he was disciple and caliph of Hazrat Shahabuddin Suherwardi. As per the order of his spiritual master he came to India from Iraq during the rule of Sultan Shamsuddin Altamash in the year 631 hegira. And with him, his younger brother Hazrat Baba Sharaf Uddin was also with him. And he stayed in Delhi for a period of nine years then he arrived in Deccan. And at that time his age was 52 years old. And some years he has spent on the mountain along with his brother then afterward then he went toward southern side by covering a distance of 12 miles on one mountain which is well known and famous as Garke Tekri. When Hindu people used to visit on the mountain then he will teach and preach about the oneness of Allah. And said to them that "To think oneness of Allah in the plants. Naeem and tamarind leaves are odd number

and when Hindu persons counted and they found their number odd number and upon seeing many persons have accepted Islamic religion. His age was 103 years of longer life. And he was died on 21 Muharram in the year 691 hegira corresponding to 1288 A.D. And he was buried on the mountain of Garki Tekri.

## **20. Biography of Hazrat Banne Miya Biyabani Aurangabad**



Mausoleum of Hazrat Banne Miya Biabani Aurangabad

He was trained by Hazrat Syed Shah Afzal Biabani R.A. Kazipet. He has become a person of a miracle in a magnificent way. Once Hazrat told him “ To come to my Banne and from that time he was become well known with this name. His original name is Mohammed Azam Khan. All members of his family who were become disciples of the Hazrat. In the last

days of his life, he was lived in Aurangabad and his mausoleum is there.

The Biography details and miracles: His original name is Mohammed Azam Khan but he is famous and well known with the name of Hazrat Banne Miya Biyabani. He was the famous disciple and closed devotee of the Hazrat Syed Afzal Biabani of Kazipet in Telangana. And alias name is Banne Miya Biyabani and he was Majzub (one lost in divine meditation) person and as well as a perfect holy person. He was lived in Kazipet in the service of Hazrat Syed Shah Afzal Biabani. And after receiving the order of his spiritual master then he left Kazipet for his onward journey to Aurangabad and he was reached Aurangabad and he was settled down in Aurangabad during the rule of H.E.H Nizam of Hyderabad. Maha Raja Kishan Pershad has given the land to Hazrat Banne Miya Biabani to live him in Aurangabad. Maha Raja Kishan Pershad used to send him one platter of the sweets as well as one platter of the golden coins on the daily basis. Hazrat used to accept the platter of the sweets but he used to throw down the other platter of golden coins. And Hazrat used to say that while placing the bones he is making a fight among the dogs.

### An event of Hazrat Banne Miya

Hazrat Banne Miya who was Majzub (the one who lost in divine meditation) of his time and who was benefitted greatly by Hazrat Syed Shah Afzal Biabani and who used to reside in

Aurangabad. He died when his age was over 100 years. This event has happened after four or five years after his death. In that year when I was not present in the Urs (annual death anniversary) in Kazipet but I went there after the ceremony of the Urs and present in his service, then in his discussion he said to me that one person was met with him during the time of the Urs (death anniversary) and he said to me " He is the successor of Hazrat Banne Miya and especially he was sent from Aurnagabad in his presence to obtain one thing which is available with him." He said on his asking he was surprised in this matter that the thing which he was demanded was given by my grandfather to his father and his father was given that thing to him and except the above three persons nobody know in this matter. Such a secret thing unless Hazrat Banne Miya will not disclose it to somebody, then it will known to anybody. For this reason he was sure that person was coming to Kazipet as per the desire of Hazrat Banne Miya. As a matter fact that person was the real successor of him so for this reason I was disclosing the secret matter to him in this matter. This event which was happened during the time of Hazrat Syed Shah Ghulam Afzal Biabani. And who son of Hazrat Syed Shah Sarwar Biabani. And his grandfather's name is Hazrat Syed Shah Afzal Biaban R.A.



The first miracle: Once there came a chance to Maha Raja Kishan Pershad to become prime minister of Hyderabad State. Then he has claimed before Hazrat Banne Miya Biyabani that he is the senior authority in the government of the Nizam State of

Hyderabad. So for this reason he wants to become prime minister of Hyderabad State. Then Hazrat by saying do you want to become prime minister and by saying this Hazrat went in the condition of majesty and in anger towards him so, for this reason, Maha Raja Kishan Persad went backside of himself and he was fallen in the water reservoir which was in a dry condition at that time. Then Hazrat told him that to come up from there then he has said that " If he will be able to come up then he will not come to him for kind help." Then Hazrat helped him by giving his hand to him and by holding Hazrat's holy hand

he was able to come out the side of the water reservoir. Hazrat has instructed him to feed the meals to the poor and needy persons. Then Maha Raja Kishan Persad has told him that "Still there has not happened anything in this matter". Then Hazrat told him that "Everything was over." And after one hour there came a telephone call from the H.E.H the Nizam of Hyderabad in which he was told Maha Raja Kishan Persad that "You have been appointed as prime minister of the Kingdom of Hyderabad." The second miracle: Once Hazrat was passing on the way along with his disciples and he has seen one old woman who was sitting on the wayside and he has asked her " Why she is sitting on the wayside?." Then she said to him that " She is hungry for three days and there is no grain in the house." Then he told her that "To see her pot". Then she told him that "There is no grain in the pot." So Hazrat told her " To go her house and see the grain pot." And in the house, she found some wheat grain in the pot in her house. And she has brought that pot to Hazrat then he told her to grind wheat in the hand mill. And Hazrat Saheb left from there. The woman began grinding of the wheat of two handful quantity which was given by Hazrat and so, for this reason, there was started coming off the flour continuously without any stopover. So for this reason the women was surprised in this matter and open the hand millstone to check the reason for the continuous coming of the flour for such two handful quantities of wheat. So the coming of wheat flour has been stopped there for this reason. Hazrat has seen the old woman by turning from his backside and told

her that "If she would have not seen the checking of the coming of the flour in the hand mill then white flour will be continued to come even for her seven generations after her." The custodians of the shrine: The first custodian of the shrine was Hazrat Bahadur Khan Saheb and the second was Hazrat Khaja Moinuddin Biyabani and who has his four sons as follows.

1.Khaja Ziauddin Biyabani 2.khaja Wahajuddin Khan Biabani  
 3.Khaja Kashifuddin Khan Biabani 4.Khaja Moqiduddin khan Biabani

The Urs (death anniversary) : People from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the 29th and 30th Shawwal and first and 2nd Zeqad days of the Muslim calendar at the famous Hazrat Banne Miya Biyabani shrine (Dargah) in Aurangabad every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings. Conclusion : To write about this great Sufi saint and it is difficult and but it is a very hard task as he was not only a great pious personality of his time in the area of the Deccan (South India) but he was also a great Sufi saint of his time in the Deccan region.

For a long time, he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in Deccan (South India) and around this region and there was no such personality during his time

## **21.The brief biography of Hazrat Syed Shamsuddin Ghazi Usmanabad**

His real name is Syed Shah Ahmed Hussaini and his title, Sharon Wali and as well as title is Hadrat Khaja Shamsuddin Ghazi is well known and famous. His father's name is Syed Shah Abdul Rahman Hussaini who was a well known and famous holy person as well as a person of the pure heart of his time and he was among caliphate of Hadrat Baba Farid Ganj Shaker. His mother's name was Syeda Razia Fatima and who was the daughter of Hazrat Khaja Syed Ehtesham Billah Hussaini. He came to India from Basra, through Tashkent and Samarcand for teaching and preaching Islamic mission work.

**Education**

His father started his early education under his special care and attention. The condition of his memory was such that he used to understand the issue and will adopt the concept of the action by him very soon. He has memorized the Holy Quran at the time of his age of 11 years. And he was becoming perfect in the skill of the soldiering. At the age of 14 years, he was pledged on the hands of his father and he was becoming his disciple. Then he presented him into the service of Baba Samarcandi. And Baba Samarcandi was given him the title of Shamsuddin to him. And then he was going to the court of Hazrat Nizamuddin Uddin and where he renewed his pledge there. And a period of 5 years he has spent in the shrine building of the Khaja Nizamuddin Auliya in Delhi. And Hardart Khaja Nizamuddin Auliya has awarded him his caliphate in the year 695 Hegira and he asked him to proceed toward

Usmanabad which is in the Deccan area. So, for this reason, he was arrived in Usmanabad along with his family members, devotees, and relatives from Delhi. He was settled down in the area of the present shrine building area in Usmanabad. He began teaching and preaching of Islam and he was busy there in the worship of Allah as well in the service of the mankind there.

From the date of the 15th Jamadal Akhir in the year 730 Hegira or 1330 the period of Khaja Sahib 's illness began and at last on the 16 Rajab in the year Hegira or 1330 he has died at Usmanabad.

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## **22.A brief biography of Hazrat Sarwar Maqdam Qandhar**



In the praise of Hazrat Sarwar Maqdam

Oh, Shah, you are known in the Qandahar and in the world And still, your favours are well known in the city Qandahar So, for this reason, no one leaves empty from your kind door And he will return back for an act of obliged in this matter Oh, Shah, Hafeez is your devotee not forget him at your door Kindly fulfill his wishes and desires as he is the true devotee Not wishes of Hafeez but Shah consider wishes of all others Oh Shah your favour is there since for centuries in Qandahar So for this reason favour for the glory of the Islam at soon So that great flag of Islam will shine again in the world soon Oh Shah yourself and your spiritual master are well known

And your favour is there for all so well known in the world



### A brief biography of Hazat Sarwar Maqdum Qandahar

Name: His name is Syed Sayeduddin and his grand father's name is Hazrat Baba Farid Ganj Shaker. And his ancestor's name is Syed Ahmed Rafai. And his mother who was daughter of Hazrat Baba Farid Ganj Shaker and her grave is situated in Khuldabad near the tomb of Amir Ala Sejzi and who wrote his world-famous book *Fawaid al Fawad* and this book is much reknown in the Western world and which is translated by the undersigned and uploaded on amazon.com and on other famous websites and this is famous compilation which contains literacy discourses of Hazrat Khaja Nimuddain Auliya. He was pledged on the hands of Hazrat Nizamuddin Auliya of Delhi and

he was becoming his disciple and caliphate.



The grave of Amir Ala Sejzi

**A strange event:** Upon the death of the Hazrat Nizamuddin Auliya and he was standing for a period of three days in the condition of surprise and amazement at that place and he was unable to understand the situation which was out of his thinking. On the third day, he was seen that from the sky there was landing one flying machine in which Hazrat Nizamuddin Auliya was sitting. It was there for some time on the earth and after some time it began moving the upper side towards the sky. When the flying machine began going upper side towards the sky then persons began to catch the downside of it and they were hanging when it was moving upper side and some among all of them were fallen on the earth and some were went upper side and the flying machine moved toward the sky. From this revelation story, it is known that those who have firm

on his teaching who will find the goal in the other world and those who are not firm were fallen down on the earth from the flying machine so for this reason they will be away from the final destination in this matter.

**Genealogical record:** His ancestors who were residents of Basra city of Iran. Hazrat Maqdam who has much interested in travel and tourism and he has visited many cities and he has covered a long distance for this reason. Afterward, he has settled down in Madina and he was lived there for a long period of time. And then he has arrived in the area of the Deccan in the 750 a year ago and it means he has arrived in the year 736 Hegira. Then he was becoming the disciple of the Hazrat Nizamuddin Auliya of Delhi. **Migration:** He has arrived in Delhi when Sultan Mohammed Bin Tughlaq who was becoming the successor of Sultan Ghayasuddin of Delhi kingdom. **1400 Palanquins:** Holy persons in 1400 palanquins marched from Delhi towards Deccan when the Sultan of Delhi Mohammed Bin Tughlaq in 1329 A.D. shifted his capital from Delhi to Devagiri in Deccan has given the order to all native persons of Delhi move to Khuldabad (Devagri) which was a new capital of the Delhi kingdom. Most of the nobles were required to migrated from Delhi and settle in Doulatabad. At that time Khaja Nizamuddin Auliya who has instructed Hazrat Burhan Gharib to go to Khuldabad for the teaching and preaching mission work of Islam in the area of the Deccan and then at that time Hazrat Burhanuddin Gharib who took him to Deccan area along with him. He arrived in the year 725 Hegira and he has done much service and endeavor for the teaching and preaching of the

Islamic religion. He was arrived in Doulatabad along with one more famous person and his name was Ibrahim Hyder Sipaslar. Miracles in the beginning period in Qandahar: When he arrived in Qandahar then at that time there was the worship of the brass cow which was in practice in that area. Also when he

has arrived he has seen and he was found there the idol worship everywhere. And in this area there was found worship of the cow made of the brass metal and the priests who used to caught men from other places and there was the practice of sacrifice of the men before the brass cow in the area. Shah Sahib went to visit one house for asking food from there but there was found sound of the weeping by one old woman and for this reason, he has asked her "What is the reason for her loud cry and weeping."? So the old lady told him that " Today priest and other people are going to take my son for sacrificing before brass cow in the worship place so for this reason she is weeping and making loud and crying in this matter." Upon hearing her story Shah Sahib has consoled her that do not worry about this matter. So he went to the worship place of Hindus in Qandahar and he has found the brass cow there. He has asked with the priests who were available there and he has asked them whether this cow which can eat fodder and they said no and so he said them that if he can allow the cow to eat fodder and they said yes you can do that and he has put some fodder before the brass cow and which she eat at that time. All Hindus priests and other people have seen his great miracle by their own eyes there and which was shown by Muslim fakir in

Qandahar. Then he asked them whether this brass cow can give milk so the people told him that no she can not give milk. Then he said to them that he can show this and they said yes you do that and he has put his beggar's bowl under the cow and cow has given some milk into beggar's bowl. In this way, he has shown the first time in Qandahar these two great miracles together before priests and Hindu people. Upon seeing these miracles a large number of Hindus who have accepted the religion of Islam first time in Qandahar and due to

his pious and clear teaching, there was so much effect on the local people about Islamic religion and its teaching. Another miracle in Qandahar: There is one hill which is two kilometers from Qandahar and in that place he was worshipped and engage in chilla (Chilla (Persian: چله, Arabic: أربعين, both literally "forty") is a spiritual practice of penance and solitude in Sufism known mostly in Indian and Persian traditions. ... The word chilla is derived from the Persian word chehel "forty". Chilla is commonly performed in a solitary cell called a chilla-khana.) which is near the fort of the Qandahar. When there come out for him water spring for his ablution and drinking purpose. And in the fort, there was one king who was ill and have in body insects and which will be collected by the royal employees. Once one royal servant who was passed from the spring of the Shah Saheb and where he has drunk water and washed his hands and then he went to the royal palace in the service of the Raja of the Qandahar and which was near the spring area of the Shah Saheb. When he has gone into service

of the Raja then at that time his hands were wet and upon touching water some insects have died instantly and which was seen by the Raja there and he has asked him that from which area you are coming over here then the royal servant told him all details of the Shah of the time. So, for this reason, Raja has sent his servant to the place of the Shah Sahib and asked the servant to request him to give spring water for his body treatment and Shah Sahib was given him permission in this matter. After some time Raja was completely recovered from his disease and he has sent his messenger in the service of the Shah Saheb to allow him to come in his service. So he has given him permission in this matter. On his first visit Raja was accepted the religion of the Islam on his hands and he was married his daughter with him and on the first night, the princess has become Koran-Conner. And her tomb is there beside of his grave in the tomb in Qandhar. In the Qandahar area, there was a large number of Satans and Jinns and due to his presence there were no effects of them on mankind and it is said that all these creatures went inside the earth and hidden there. The caravan people of 1400 palanquins who have advocated among the mankind the three points advises which are as follows. 1. Human friendship 2. Brotherliness 3. Tolerance. And with these three principles, he was becoming popular and famous and so, for this reason, many local non-Muslims in a large number who have accepted the religion of Islam on his holy hands. The principle of the human service: By following the principle of the human service which is equal to the worship so for this reason he was busy day and night in this task. And he has started one public kitchen for feeding of the

food to the poor and needy persons at day and night time. Due to his work of the service to humanity, he was being well known and famous as Maqdam (master) and he was given this title for this service. The inscription of his poetry on the wall in the main entrance of the shrine building and its meaning and explanation is that service to men is service to God. And the reward of the service is like the reward of the prayers. For the sake of love of Allah and the prophet he used to keep dry bread always for himself in his bag and as well as he used to keep one copy of the holy Quran hanging in his head. Death: Upon his death his son Azizuddin placed him in the grave and who has constructed a grand tomb over his grave and which can be seen in the above picture of the mausoleum. The color of the tomb is green and there is a crescent and Islamic green flag on the tomb and its inside color are yellow. On the white tomb, there is a white flag of the shrine building is available there. Besides the big tomb, there is available one small tomb there. Qandahar history: During the year 1725 there was the rule of Nizam of Hyderabad kingdom over Qandahar and its old name was Nadi then afterward it was renamed as Nanded. In the year 649 Hegira Emperor Shah Jehan who has sent his son Prince Aurangzeb to conquer Qandahar. And from that time there was started progress of the preaching of the Islam mission work very much in the area of Qandahar. In the year 725 Hazrat Sarwar Maqdam arrived in Qandahar. And after that many holy people came in Qandahar in the last stages of their life and were settled down there and so for this reason there were constructed many shrine buildings for the visit of the general persons. And the holy tombs remind till today the

endeavours of holy persons there in the land of Qandahar for the preaching of the Islamic religion.

**Annual Urs Festival:** Thousands of followers of all religions and faiths gather together between 16 Rajab to 18 Rajab month of the Islamic year. In Qandahar, this dargah is the symbol of unity between all religions. People from across the state visit the dargah. Thousands of followers of dargah claim that their wishes got fulfilled after visiting this dargah. Because of the huge popularity of dargah in Maharashtra state, it is often called as a place of fulfillment of desires and wishes of the general persons. Thousands of diseased persons visit this dargah in the hope of a healthy life. It is estimated that nearly many lakhs (millions) people visited dargah during the festival season between 16th Rajab to 18th Rajab of the Islamic calendar every yearly. In the compound of the tomb of Hazrat Sarwar, there were buried many pious persons and people's knowledge and other persons. For Hazrat Sarwar maqdam Friday is a very important day as this day is for him as the day of the victory. So every Thursday after Maghrib prayer there will be shouting of the seven Azzan (prayer) calls from the shrine mosque and after that, there will be beating of the drum in the shrine building. As Hazrat Sarwar Maqdam who has arrived in Qandahar first time then at that time he has prayed Maghrib prayer along with his disciples and after the prayer, there was shouting of the seven prayer calls.

**The Urs (death anniversary):** People from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the above dates at the famous shrine (Dargah) of Hazrat Sarwar Maqdam every year.

Conclusion: To write about this great Sufi saint is not only it is difficult and but it is a very hard task as he was a great pious personality of his time in the area of the Deccan (South India). For a long time, he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in Deccan (South India) and around this region and there was no such personality during his time. His tomb is in Qandhar which is famous even today for the fulfillment of desires and wishes of the persons who visit his tomb. The construction of his tomb: First time his tomb was constructed by the district collector of Nizam State of Hyderabad and his name was Ahmed Mohiuddin and in the construction of the tomb building there are found many additions and repairs in the different styles.

## 23.Biography Hazrat Shams Piya Aurangabad



The tomb of the Hazrat Shams Piya Aurangabad

In the praise of Shams Piya Aurangabad

You are Shah of Aurangabad and you are famous in the area  
So, for this reason, Hafeez and his family are your devotees Oh  
Shah your servant Hafeez posted your article on the webs And  
he has presented a request please grant his wishes soon Ignore  
the gap period to missing your shrine of the favours So kindly  
for sake of Shah of Madina favour this old servant I am adding  
your page in book Muslim Saints of Aurangabad So the people  
of the world will know your great kind favours

Oh Shah of Aurangabad favour visitors along with hafeez  
 So that due to your favor, the devotees can live in peace  
 Shah favor my grandfather was servant of holy persons  
 And now he is resting in the shrine of the Kazipet Sharif  
 Also in the last Ather request you, my master, to favour soon  
 My family as well all the visitors of your shrine of favours

100th Urs Shareef hazrat Khwaja Shamsuddin Mohammed Chisty Rh.Aurangabad.(6th Sajjada nasheen of Dargah Hazrat Syed Shahnoor Mohammed Hamvi Quadri Rh.)

55th Urs e Shareef Hazrat Syed Shah Himayath Hussain Al Hussaini Noori Shamsi quadri Rh.Aurangabad.(7th Sajjada Nasheen of Dargah Hazrat Syed Shahnoor Mohammed Hamvi Quadri Rh.)

29th Urs e Shareef Hazrat Khwaja Moinuddin Shamsi Rh.Aurangabad.

#### BIOGRAPHY HAZRAT SHAMS PIYA .AURANGABAD

10th Urs e Shareef Hazrat Syed Salman Shah Al Hussaini Noori Shamsi Quadri Rh.Aurangabad(8th Sajjada Nasheen of Dargah Hazrat Syed Shahnoor Mohammed Hamvi Quadri Rh.)

7th Urs e Shareef Hazrat Syed Shah Himayath Hussain Al Hussaini Sani Noori Shamsi Quadri Rh.Aurangabad.(9th Sajjada

Nasheen of Dargah Hazrat Syed Shahnoor Mohammed Hamvi Quadri Rh.)

Hazrath Syed Shahnoor Mohammed Hamvi Jeelani Qadri rh. (Shahnoor miya)

He is from the family of the elder son of Gause Azam. He was the elder son of Hazrath Syed Shah Sheikh Sharfuddin Jeelani Rh.8th grandson of Hazrath Shaikh Abdul Khader Jeelani Rh. He was born on April 21, 1353 A.D.(16thRabiulawwal 754 hijri).He was the 9th grandson of bade peer sarkar.He came from Baghdad Ham shareef and lived for some time at Burhanpur and then at Ahmadnagar. He has many chillas worshiping places where he did ibadats.His biggest chilla is at vapi i.e., in Gujrat he did 80 years of ibadat there.one o the famous chilla mubarak of Shahnoor miya is near to daultabad khila named as Shahnoor mehrabi.He visited Aurangabad with his three khalifas(buried in the same Aahata dargah shahnoor miya Rh).after Aurangzeb's arrival, and initiated nawab Diyanut Khan, the emperor's minister, into the Kadaria order.The biggest Dargah of Aurangabad is the Dargah of hazrath Shahnoor miya Rh.He died in 10 February 1693 A.D.(4th Jamadi-us-Sani 1104 hijri), and was buried outside the Paithan gate of the city of Aurangabad. Shahoor miya's tomb was built by Diyanat khan sahab.One of Shahnoor miya's family decendent was buried in Bareily.His

**Biography of Hazrat Sham Piya** :His name was Hazrat Haji Sheikh Syed Shah Ahmed Ullah Hussaini Jeelani Qadri.His age was 350 year.Urs at Dargah is celebrated with great devotion and devotees and attends the Urs from all the region from

Aurangabad, Hyderabad etc. The Silsila (chain) continued after him and he was named it as Silsila -E- Nooriyah. There are more two tombs inside the dargah of Shahnoor Baba Tomb of Hazrat Syed Khwaja Shamsuddin Mohammed Chisty. (Shams Piya Sarkar) Tomb of Hazrat Syed Khwaja Himayath Hussain Shah Hassani Al Hussaini Shamsi Noori (Nanhe Miya) Hazrat Khwaja Shamsuddin Mohammed Chisty (Shams Piya Sarkar). He was a great Wali of 19th and 20th century. He was the first Sajjada Nasheen (caretaker) of Dargah Hazrath Syed Shahnoor Mohammed Hamvi Jeelani Qadri Rh. He came to Aurangabad from Ajmer and settled there in Osmanpura. He got ruhani khilafat (spiritual caliphate) from Hazrat Syed Shahnoor Mohammed Hamvi Jeelani Qadri. Shams Piya's tomb is situated in the dargah of Shahnoor baba. Shams Piya had only four Khalifas.

1. Hazrat Khwaja Ghouse Mohiuddin Al Rifayi Shamsi Mirzai. His tomb is situated in the ahata (compound) of Dargah Hazrat Mirza Sardar Baig in Hyderabad. Hazrat Ghouse was a family member of Hazrath Shams Piya. Hazath Ghouse belongs to the family of Hazrath Ahmed-Al-Kabeer Rifayi. Hazrat Ghouse was the first khalifa of Hazrath Shams Piya.

2. Hazrat Baadshah Mohiuddin Wajudi Shah Shamsi Qadri [Wajudi Shah sahab]. His tomb is situated in Hyderabad in area named Barkas. Hazrat Wajudi was the second Khalifa of Hazrat Shams Piya. Wajudi was one of the cousin of Hazrath Syed Shah Afzal Biabani.

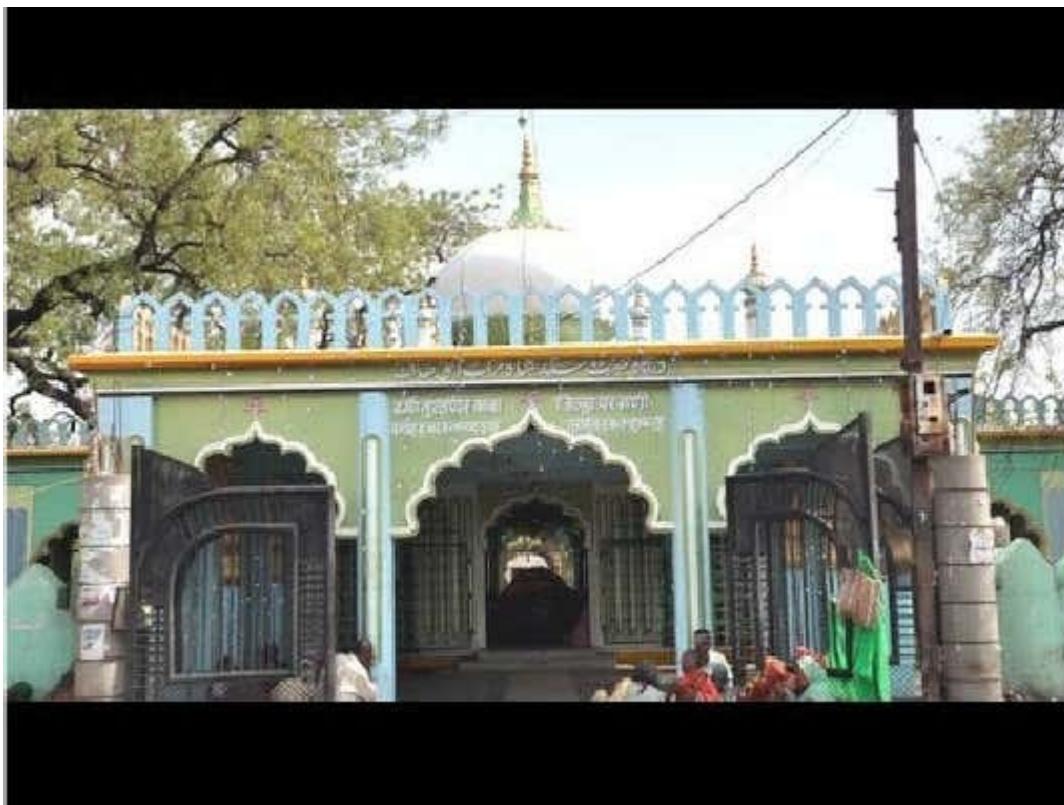
3. Hazrat Niyaz Mohammed Allah Ke Hukum Shamsi Chisty. His tomb is situated in Hyderabad in area named Saroonagar. He

was a great personality of Hyderabad in the 20th century. He is the 3rd Khalifa of Hazrat Shams Piya.

4. Hazrat Syed Khwaja Himayath Hussain Shah Hassani Al Hussaini Shamsi Noori .[Nanhe Miya]. He was the fourth and last khalifa of Hazrath Shamsi Piya.

His tomb is situated in Aurangabad, Maharashtra in the ahata (compound )of dargah of Shahnoor baba. He was the second sajjada nasheen (caretaker of dargah Hazrat Syed Shahnoor Mohammed Hamvi Jeelani Qadri. His father belongs to the family of Hasan ibn Ali R.A. and Hazrat Husayn Ibn Ali R.A. and his mother belongs to the family of Hazrat Abdul-Qadir Gilani . He also has a family lineage to Shahnoor Baba. He was the most beloved khalifa of Hazrat Shams Piya. Dargah Hazrath Syed Shahnoor Mohammed Hamvi Jeelani Qadri. There are more many graves that belongs to the family of Hazrath Prophet Mohammed. Some of them are: Hazrat Khwaja Moinuddin Shamsi Al Rifayi (Khaja Pasha Hazat). Hazrat Khwaja Basheer Uddin Sahab Hazat. Hazrat Syed Shah Khwaja Salman Shah Hassani Al Hussaini Shamsi Noori Rh.(Baba Miya Sarkar). Hazrath Syed Shah Khwaja Himayat Hussain Hassani Al Hussaini Sani Shamsi Noori Rh.(Himayat Pasha).

## **24.A brief biography of Hazrat Syed Shah Turab Al-Haq Parbhani**



**Tomb of Hazrat Syed Shah Turab Al-Haq Parbhani**

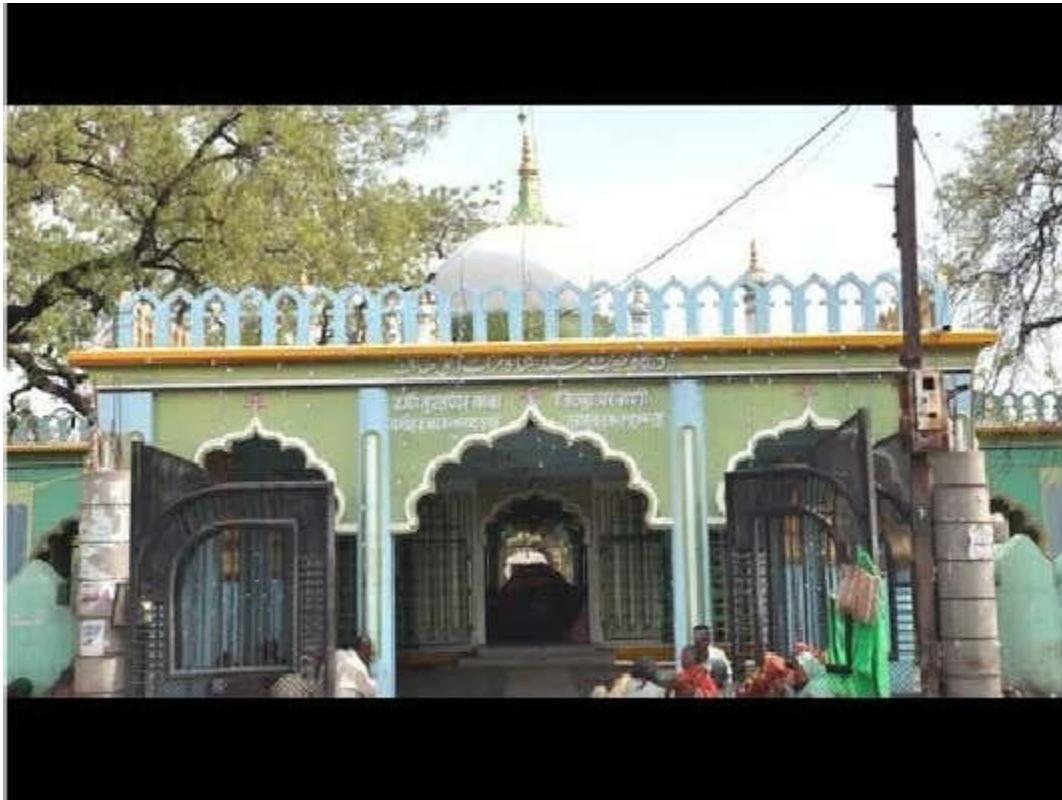
In the praise of Hazrat Syed ShahTurab Al-Haq

Oh, Shah, you are known in the Parbahni and in the world  
And still, your favours are well known in the city Parbhani  
So, for this reason, no one leaves empty from your kind door  
And he will return back for an act of obliged in this matter

Oh Shah, Hafeez is your devotee not forget him at your door  
Kindly fulfill his wishes and desires as he is the true devotee  
Not wishes of Fatima but Shah consider wishes of all others

Oh Shah your favour is there since for centuries in Parbhani  
So for this reason favour for the glory of the Islamic at soon  
So that great flag of Islam will shine again in the world soon  
Oh Shah yourself and your spiritual master are well known  
And your favour is there for all so well known in the world

## A brief biography of Hazat Turab Al-Haq Parbhani



Name: His name is well known as Turab Al-Haq and Dargah, is a tomb of the Sufi saint Turabul Haq, also known as Turatpeer Baba who spent most of his last days in Parbhani Genealogical record: He was a disciple of the Hazrat Nizamuddin Auliya of Delhi. And his genealogical links connected with Hazrat Imam Abu Hanifa in the 11th generations. And he was connected with

the prophet in the 21 generations in the spiritual system. Migration of his parents: In the ruling period of the kingdom Abasiadad his parents who were migrated to Khorasan city from Baghdad due to some problems and those details which are not yet known on the pages of the history. Birth: He was born in Khorasan city in the year 610 hegira and his father's name was Hazrat Syed Mahmood and his mother's name was Bibi Hajera. Early education: His early education was completed under the supervision of his parents in Khorasan and his father Hazrat Mahmood who was a resident of Baghdad but he was migrated to Khorasan in the ruling period the the kingdom of Abbassiad. When he was becoming an adult then he was searching for a spiritual master for further education. At that time there was good name and fame for Hazrat Nizamuddin Auliya of Delhi for his spirituality and holiness in the Delhi area and due to this reason his popularity which was crossed from the borders of the country and has been reached to Khorasan and other places. So for this reason there was the desire in his heart to meet his peer in India. So he has first visited Chisht which is in Afghanistan and the Chishtī Order (Persian:) is a Sunni Sufi order within the mystic Sufi tradition of Islam. It began in Chisht, a small town near Herat, Afghanistan, about 930 CE. The Chishti Order is known for its emphasis on love, tolerance, and openness. Chishti Sharif is name of village in Afghanistan near Iran border and there he has completed one Chilla (Chilla (Persian: Arabic: both literally "forty") is a spiritual practice of penance and solitude in Sufism known

mostly in Indian and Persian traditions. ... The word chilla is derived from the Persian word chehel "forty". Chilla is commonly performed in a solitary cell called a chilla-khana) there and after visiting Chisht then he has visited area of Pakpatam of the Baba Farid Ganj Shaker and who was main caliph and successor of the Sultan-e- Hind Khaja Gharib Nawaz Ajmari and after that, he was going for the journey of Ajmara and which was a difficult journey of one month period in the olden days. After visiting Ajmer then he was proceeding towards Delhi to meet and become a disciple of Hazrat Khaja Nizamuddin Auliya. During his stay in Ajmara he was visited all holy and learned persons of that area. Upon his arrival in Delhi but he could not able to meet the shaikh of time Khaja Nizamuddin Auliya and so for this reason he has taken help of Hazrat Burhanuddin Gharib who was main caliph and successor of Hazrat Nizamuddin Auliya in Delhi and he was met Hazrat Nizamuddin Auliya and was a pledge on his holy hands and in this way he was becoming his disciple there in Delhi. The group of 1400 palanquins : A group of 1400 palanquins of holy, pious personalities came to the Deccan from Delhi. This event is very famous in the history books and they described the details which are as follows.

Sheikh Nizam Uddin Auliya has arranged and sent a group of 1400 pious personalities towards Deccan from around Delhi areas for the guidance of mankind and to spread the teaching and favors of the Sufi order of Naqshibandiaya. He was selected as the leader of the caravan of 1400 holy and pious persons to

Deccan by Khaja Nizam Uddin Auiya as he thinks that he is fit for the job due to his best qualities. From this, it is clear that he was made leader of 1400 holy and great personalities and as a matter of fact, in that caravan, there were so many great pious personalities that were there and they were perfect in the following things. 1. Flying in the air. 2. To walk on the water. The historian Mohammed Qasim, who wrote his famous history book 'Tariq Farista' mentioned that the number of his caravan members were 700 and among them, many were perfect personalities of their time, so for this reason due to their higher status and position they were allowed to travel in the palanquins and total 1400 Palanquins of holy persons left from Delhi towards Deccan when the Sultan of Delhi Mohammed Tughlaq has given the order to all native persons of Delhi to move to Khuldabad (Devagri) which was a new capital of the Delhi kingdom. At that time Khaja Nizamuddin Auliya who has instructed Hazrat Burhanuddin Gharib to go to Khuldabad for the teaching and preaching mission work of Islam in the area of the Deccan and then at that time Hazrat Burhanuddin Gharib who took him to Deccan area along with him.

Upon his travel and tourism so many places and visiting many places like Karnatak, Hyderabad, Jalana, and other places, and at last, he was reached to Deccan, and afterward, he was reached in Parbhani and he was settled down there. In his place of the settlement which was becoming his place of worship and afterward which was becoming a place of public center of the public service and due to his service to the

mankind in Parbhani a large number of the people who gathered around him and the many people who have entered in the fold of the Islamic religion and his place of stay which was becoming a place of the center to the mankind.

Hazrat Syed Shah Torab Al-Haq arrived in Parbhani city and due to his pious and clear teaching, there was so much effect on the local people about Islamic religion and its teaching. He was advocated among the mankind his three points of the advises which are as follows. 1. Human friendship 2. Brotherliness 3. Tolerance And with three principles he was becoming popular and famous and so, for this reason, many local non-Muslims in a large number who have accepted the religion of Islam on his holy hands. His last days in Parbhani: When Hazrat Syed Shah Torab AlHaq who has arrived in Parbhani city and he was settled down in the area and in that area there were some Maratha families who were already living there before him and who were influenced by his teaching and tolerance policy. So, for this reason, they have done his service very much in this matter and that Maratha family one person whose name was Yang Patil and who is responsible for the kind service of Hazrat Syed Shah Turab AlHaq in Parbhani and so for this reason still at present the service of the shrine building is available in his family. It is reported that the above Maratha family during the stay of Hazrat Syed Shah Torab Al-Haq who have done much service to him in that area and which is remarkable and famous in the area of the Parbhani.

**Dargah construction:** After the demise of Hazrat Syed Shah Torab Al-Haq his grave was under sky near the tall green trees for a long period of time. The first time his tomb was constructed by the district collector Parbhani of Nizam State of Hyderabad and his name was Ahmed Mohiuddin and later in the construction of the tomb building, there were found many styles of the construction and there were many additions in it and which show designs of the different civilizations. There is entrance to the shrine building from four sides and which will be kept available open for the service of the visitor for 24 hours. About dargah which is best known for its annual fair, which has a history of 108 years, thousands of followers of all religions and faiths gather together between 2 February to 15 February each year. In Parbhani this dargah is the symbol of unity between all religions. People from across the state visit the dargah. Thousands of followers of dargah claim that their wishes got fulfilled after visiting this dargah. Because of the huge popularity of dargah in Maharashtra State, it is often called as "Ajmer Sharif of Maharashtra". Thousands of diseased persons visit this dargah in the hope of a healthy life. It is estimated that nearly 5 lakh (half million) people visited dargah during 2015 festival season between 2 February to 15 February.

**Transport :** Parbhani is in the Marathwada region of Maharashtra, about 550 kilometers (340 mi) away from Mumbai, 200 kilometres (120 mi) away from Aurangabad and 345 kilometers (214 mi) from Hyderabad. Parbhani is well connected by roads and trains to cities like Mumbai, Bangalore,

Hyderabad, Amritsar, Bhopal, New Delhi, Nagpur, Pune. Nearest airport is to Parbhani is Aurangabad Airport and Nanded Airport. Visiting Information of the Dargah :Parbhani is 550 km away from Mumbai, 200 km away from Aurangabad and 345 km from Hyderabad. The place is well connected to all major cities of India. Nearest airports are Aurangabad Airport and Nanded Airport. Parbhani Junction Railway Station is the major rail station to reach the dargah. In the compound of the tomb of Hazrat Turab al-Haq and in it there were buried many pious persons and people of the knowledge and other persons. The Urs (death anniversary): People from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the between 2 February to 15 February 13th English calendar at the famous shrine (Dargah) of Hazrat Turab Al-Haq in Parbhani every year. For a long time, he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in Deccan (South India) and around this region and there was no such personality during his time. His tomb is in Parbhani which is famous even today for the fulfillment of desires and wishes of the persons who visit his tomb.

**Conclusion:** To write about this great Sufi saint is not only it is difficult and but it is a very hard task as he was a great pious

personality of his time in the area of the Deccan (South India) and who did great endeavours for the sake of the Islamic religion.

## **25. A brief biography of Hazrat Shah Qasim Qaderi Bijapur**

In praise of Hazrat Shah Qasim Qaderi Bijapur



Oh, Shah of Bijapur, you are a great holy person of time  
 Do your favour and be kind upon the people of Bijapur  
 As a large number of people are your devotees there  
 So help all the poor and needy and rich persons soon  
 Oh Shah of time Fatima is your devotee and servant  
 So do not let him go empty from your door of mercy  
 As he is writing your life details and he is your servant  
 So kindly favour him and to fulfill all his needs as soon  
 For the needs of others to your door kindly do not forget

Oh son of Shaikh Abdul Qadir returns the glory of the Islam  
 Hafeez request for wishes of all visitors and flourish of Islam  
 Oh Shah kindly grants your kind approval soon in this matter.

A brief biography of Hazrat Shah Qasim Qaderi Bijapur



His name and country of origin: His name is Shah Qasim Qaderi and who migrated from the Arabian country and took His

journey toward the direction to Bijapur in the Deccan area in India during the rule Sultan Ibrahim Adil Shah. Due to his favour and felicity, Bijapur was becoming a center in this matter for this reason.

Genealogical record: He was connected with the right link of genealogical record and so he was among sons of Shaikh Abdul Qader Jilani. He was among pious as well as the perfect holy person of Bijapur. He has left his native place and after migration, he has turned his journey toward Deccan (South India) and was reached to Bijapur during the rule of the Sultan Ibrahim Adil Shah.

He was a holy person with quality of trust on Allah and he has adopted indigency and darweshi as well as content, and he was the leader of the people of piety and solitude. and he was among the leaders of poor persons and of persons of solitude, and he was followed unmarried life and has no link of the worldly relations and he was passed the higher level stage

of the  
mystic way and he has passed over stages of the position and gained of the position of the higher level of the nearness of

Allah. Due to his presence in Bijapur and it was becoming a place of facility and favour. He used to think about the world and whatever in it as unclean things like dogs. For this reason, he used to keep away from the king, rich persons, and courtiers and does not have care and any desire from all of them in this matter.

**His pious life:** By leaving the world and all that is in it he used to live in retirement (to the mosque) for continued prayer condition in the mosque of Zaid Khan during the whole period of life and in the same condition he has left this mortal world and he has set such a great example of holy life which is rarely found in the holy persons of Allah.

**A great miracle:** During the rule of Sultan Ibrahim Adil Shah one Brahman person and who was collector and due to case of misappropriation of royal treasury money and he has left his house by fear as royal policemen were searching for him to recover huger money of the royal treasury and caught him for the imprisoned. Due to fear of the police the Brahman person left his house and he was running here and there and at last, he was reached in the mosque of Zaid Khan and he has found Hazrat Shah Qasim Qaderi in that mosque. And where he has seen one person in a Sufi dress sitting in the mosque.

And he has disclosed his all his case details and requested for your kind help and support in this matter. The Shah of time upon hearing his

story has told him that do not worry and asked to sit behind him in the mosque building. After some time policemen

by searching

the Brahman have reached in the mosque of Hazrat Shah Qasim Qaderi and check each and every place in the mosque and have seen the Sheikh of time in the woof dress there and also they find one jungle tiger who was sitting at his backside. So for this reason police party due to horror and fear left the mosque

building with empty hands from there without any information of the Brahman officer from there.

Upon leaving the royal police party the Shah of time told him that go and see the sultan and who will help you a lot in this matter and you will be clear in the case.

So tahsildar went to the royal court of the sultan without any source and link directly. Sultan upon seeing the Brahman due to kindness and favor has given much respect and cleared the case and he has awarded him

the dress of honour and has forgiven his mistake in this matter. Another miracle:

Upon clearing of the case the Brahman officer has constructed one grand mausoleum for the Shah of time and which can be seen at the beginning of this article. At the foot side of the tomb of Shah Qasim Qaderi Brahman's

grave is situated. Before the construction of the mausoleum of Shah Saheb, the Brahman officer has asked permission in this matter from due to his devotion and faith.

But Shah of time told him that does not build his tomb otherwise you will face problems but the Brahman did not listen to his advice due to his love and devotion and he has acted even after the silence of the Shah. During the construction of the tomb, all his family members of the Brahman officer have died. When the tomb of Hazrat Shah Qasim was completed then Brahman has died and he was buried at the foot side of the tomb. Due to burial of the Brahman officer in the tomb area, all his relatives were upset and angry for burying the Hindu person in the tomb area so for this reason they demanded his dead body for the cremation in the Hindu graveyard. The Brahman officer due to devotion and faith who used to visit in his presence and pay his respect and honour to the Shah of time

So for this reason Shah of time was given him the order to the people to dig the grave and upon the digging, all persons have

seen there was available in the grave only flowers instead of the dead body of the Hindu devotee of the Hazrat Shah Qasim Qaderi. Upon seeing his great miracle there was a further good effect on the people of the Bijapur so a large number of the

people have entered into the fold of Islam. The devotion of Sultan Ibrahim Adil Shah: The Sultan has much devotion with holy persons of Allah. There was the desire of Sultan

Ibrahim Adil Shah to meet with Hazrat Shah Qasim Qaderi as he thinks him a perfect spiritual master of his time.

After the Friday prayer, Sultan Ibrahim Adil Shah came to visit him in the Juma mosque but he did not talk to him in this matter and he went from there. So for this reason the persons have told him that Sultan Ibrahim Adil Shah is the king of Bijapur. He told them that "He thinks him like a snake charmer." Due to his treatment of no worthy of attention the sultan the people of Bijapur have becoming his devotees in this matter.

Death: He has proclaimed on the 27th Zil Hajj that he will leave this world after a period of one month. He began preparation f

for

the declaration of his successor and caliph as per the tradition. So he has nominated Abul Hasan's younger brother Mustaf Qaderi's son Abdul Qaderi Qaderi and who was appointed as custodian of the shrine and trained him in the knowledge of manifest and innermost and given him all important holy relics. He has left this mortal world on 27th

Muharram in the year 1032

Hegira Islamic calendar year. His tomb situated in the courtyard of the mosque. The Urs (death

anniversary): His Urs death anniversary will be held on 27th Muharram in every year and the Urs ceremony is organized by Sarkar Pasha who is present custodian of the shrine for the felicity of the visitors from far and near the place and in which the people from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the 27 Muharram of Muslim calendar at the famous shrine (Dargah) of Hazrat Shah Qasim Qaderi in Bijapur every year.

## **26. A brief biography of Hazrat Syed Amar Allah Shah Hyderabad**

He was born in Hyderabad and his original name is Syed Shah Ghulam Khalil Rahman Razvi. And he was a disciple and caliph of his father Hazrat Syed Shah Reda Hussain Razvi. He was the holy person of this time and who used to live in loneliness and away from the public. He did not use to visit the house of any poor and rich person in the city.

The king of Hyderabad state Asif Jah II used to give much respect and honor to him.

Upon the death of his father, he became his successor. And he was engaged for a period of 25 years in teaching and advice work. He had four sons.

Death details: He has left this mortal world on 22nd Jamad Al-Thani in the year 1209 Hegira corresponding to 1794 A.D at his house of inheritance in water tank Mirjumla in Hyderabad and he was buried near his house at the foot side of his father. And after some time there was a building tomb over his grave and which is famous and well known and which is at the western side of Mir Jumla water tank. And this place is well known and famous with its name as Takiya Amarallah.

Annual death anniversary (Urs): which is celebrated along with his father's death anniversary.

The caretaker of the shrine at the printing of this book in the year 1990 was from his sixth genealogy his grandson Hazrat Syed Israr Hussain Razi Chisti and his patronymic name is Nawab.

The chronogram date of the death is found in the second couplet of the Urdu language and it is translated and interpreted in the English language as follows.

Syed Amar Allah is the king of the men and he is a guide  
His original name is famous and known as King Khalil Razvi

**27.The brief biography of Hazrat Darvesh Mohiuddin Quaderi  
Karwan Sahu Hyderabad**



**Tomb of Hazrat Darvesh Mohiuddin Quaderi**

In the praise of **Hazrat Darvesh Mohiuddin Quaderi**



Oh Shah you were a great king and you ruled in the world  
Your name and fame were well known in all corners

The first great king of Hyderabad who was your devotee  
As well as his nobles who were also your beloved devotees

Oh Shah you lived in Mustaidpura where this low also lived  
Oh Shah of time not ignore Hafeez and all his famous books

For many centuries your rule is there in the Hyderabad

Oh Shah of time reply call of persons present in your place

Oh Shah of Hyderabad shine this message in the world  
So that Hafeez shall be obliged to you in this matter

Oh Shah of time not only hafeez but hear needs of all persons  
As you are most merciful king of Hyderabad ruling all places

As well as you did not return empty anyone from your door  
So approve wishes and needs of persons present at your place

By Mohammed Abdul Hafeez

Email : [hafeezanwar@yahoo.com](mailto:hafeezanwar@yahoo.com)

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He was born during the year 1081 Hegira in Hyderabad city. He was the great-grandson of Hazrat Syed Abdul Latif Kurnooli and in his childhood his father Syed Shah Mohiuddin Quaderi has died and then his grandfather Hazrat Pir Shah was brought him up.

And under his care he has become perfect in education and as well as in training. And was obtained knowledge of manifest and innermost and was become perfect.

He has become disciple of his uncle Syed Shah Abdul Latif and also become his caliphate. King Asif Jah First and many of the noble persons of King Asif Jah First's kingdom were among his devotees. He was lived in the Mustaidpura locality in Hyderabad. And he has three sons.

He was died on 14th Zill Hajj in the year 1154 Hegira and corresponding to 1741 A.D., at the age of 73 years. And he was buried in the Karwan Sahu area on the eastern side of the Toli Chowki Mosque at the bank of River Musi in Hyderabad. And his tomb was constructed by Khan Alam Khan.

The care taker of Dargah Hazrat Musa Quaderi is custodian of the tomb of Hazrat Daarevesh Mohiuddin Quaderi Saheb at present time. The chronogram date of death is found in the following Urdu couplet which is translated into the English language.

He was annihilated in Allah's personality  
Mohiuddin who was teacher and a guide

Translated by  
Mohammed Abdul Hafeez  
Email:hafeezanwar@yahoo.com

\*\*\*\*\*

Reference book: Brief-biography-of-Hazrat-Ujale-Shah Saheb -Hyderabad  
Dear all, Salam, Please find the reference book details as follows. [sunnah.org/ebooks/mukhtasar-ahwal-e-ulama-wa-auliya-e-hyderabad-syed-mohiuddin-qadri-hadi-ebooks](http://sunnah.org/ebooks/mukhtasar-ahwal-e-ulama-wa-auliya-e-hyderabad-syed-mohiuddin-qadri-hadi-ebooks)

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28. In the praise of Nawab Mir Alam Bahadur Hyderabad



**Mir Alam tank Bahadur Pura Hyderabad**

Mir Alam Tank is a reservoir in Hyderabad, Telangana, India. It is located to the south of the Musi river. It was the primary source of drinking water to Hyderabad before Osman Sagar and Himayat Sagar were built. It is connected to National Highway 7 near Palm Valley (Tadbun).

**History:** The tank is named after Mir Alam Bahadur, then Prime Minister of Hyderabad State (1804 - 1808), during the reign of Asaf Jah III, the third Nizam of Hyderabad state. Mir Alam laid the foundation for the tank on 20 July 1804 and it was completed in about two years on 8 June 1806.

#### **Facilities**

Nehru Zoological Park lies adjacent to the tank and Telangana Tourism operates boats on the lake, for which one has to enter through the zoo.

**Transport :**Mir Alam Tank is serviced by Rajendranagar bus depot, Falaknuma bus depot among others. Bus Route No. 7Z, 49 from Secunderabad Railway station, 94, 95 from KOTHI, 74, 73, 251 from Afzal Gunj and are available every 10 minutes. The nearest Hyderabad Multi-Modal Transport System station is situated at Shivrampally.

**Mir Alam Park :**A park is made on the nearshore Mir Alam tank, a water body under the leadership of Harichandana Dasari IAS

Addl. Commissioner GHMC. The park is constructed using the Deccani theme. Qutab Shahi, style painting is on the walls and painting are in 3D. There is a science park and other amenities too & This park is constructed upon FTL of MirAlam by Landfilling.

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### **In the praise of Nawab Mir Alam Bahadur**

Oh higher authority of the Hyderabad Kingdom  
You are known as Mir Alam Bahadur in the city  
Your tank is serving for a long period in the city  
All are thankful for your sweet and good water  
The water is famous for good taste in the world  
Oh higher personality of Hyderabad you are great  
You will be remembered in the history for the tank  
It will be found by the grace of Allah for a long time  
Even you are not a king but you did help all people  
By providing good water to the city of Hyderabad  
Oh leader of time your project is found in history  
Hafeez is praying for your name to live a long time

BY Mohammed Abdul Hafeez  
Email hafeezanwar@yahoo.com

## **29.A brief biography of Hazrat Mir Momin Sahib Hyderabad**



Mir Momin Muslim Sahib cemetery in Hyderabad

**In the praise of Hazrat Mir Momin Sahib Hyderabad**

Oh Shah of Golconda you are famous in the whole world  
As you are a famous architect of the Golconda Kingdom  
You are also among prominent builders of Hyderabad city  
You are born in Asterabad in Iran but came to Hyderabad  
Your many projects are still in Golconda and Hyderabad  
You are purchased and donated land for Muslim cemetery  
Which is famous in the world as Daira Mir Momin Sahib  
In which gate is among heritage and unique in the world  
The graves are also there find in heritage and most historic  
So this cemetery may be preserved by UNESCO and by others  
He was worked hard for the Golconda kingdom for 38 years  
And donated land for cemetery but now land grabbing in city  
Kindly note the people like us purchased land by their income  
And land donated for the community in the name of Allah  
But after that such time came such land is grabbed in city  
In the last Hafeez is requesting all to pray generous persons  
Who left the world and we also left so should care such lands

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**A brief biography of Hazrat Mir Momin Sahib Hyderabad**



The mausoleum of Hazrat Mir Momin Sahib Hyderabad



Mir Momin Sahib Muslim cemetery in Hyderabad

He was born in the year 960 Hegira in Asterabad in Iran. He was among the 13th genealogical link of Hazrat Imam Raza R.A. He was appointed as a tutor of prince Hyder Miza who was the son of the king of Iran in the year 986 Heigra. And after three years later he has arrived in Hyderabad from Iran in the year 989 Hegira during the rule of the King of Golconda Quli Qutub Shah and he was settled down in Purani Haveli locality in Hyderabad. And from the period of Quli Qutub Shah till the rule of king Abdulla Qutub Shah, he was busy in the work in different departments of Golconda Kingdom for a period of approximately 38 years by doing his city planning service to the kingdom of Golconda. He had played a prominent role rule of the architect in the building of the new city Hyderabad near Golconda city. He has perfect knowledge of the Persian and Arabic languages. He was written two handwritten books as follows.

### 1.Resala Maqdaria 2.Kitabe Rajat.

His son and whose name was Mir Mujaduddin Mohammed and who was 40 years old died during his life period. Upon the death of his son, he was died after a period of one month on 26th Shaban in the year 1036 Hegira corresponding to 1627 A.D.,on Monday at the age of 76 years in Hyderabad . He was purchased land with his personal money in the Sultan Shahi locality for Muslim cemetery. And in which he was buried. At present time caretaker and custodian of this Muslim cemetery is Mir Abbas Ali Sahib.

Regarding services of Mir Momin Astarabadi, he was the first Peshwa (or Prime Minister) of the Qutub Shahi dynasty. He belonged to a family of scholars in Astarabad in Persia and migrated to Golconda in 16th century when Mohammed Quli gained power. And Hyderaad was built by Hazrat Mir Mohammed Momin Astarabadi before more than 400 years ago. This is a Muslim cemetary of Daira Mir Momin is one of the oldest MUSLIM graveyard in Hyderabad. Hazrat Mohammed Mir Momin was an architect who designed Charminar and Badshahi Ashoorkhana. This is currently maintained by Waqf Board.

Daira Mir Momin, also called Daira-i-Mir Momin), is a Muslim cemetery located in the old City of Hyderabad. It was established during the Qutb Shahi period in the 16th century around the grave of Mir Momin Astarabadi, who was the Peshwa of the Golconda Sultanate and the planner of Hyderabad.

Hazrat Mir Momim was the first prime minister during the reign of Mohammed Quli Qutub Shah and was instrumental in the planning of Hyderabad including the current location of the magnificent Charminar. Not many know about him or his grave. Daira Mir Momin, a nearly four-century-year-old graveyard located in the Sultan Shahi area of the Old city presents a picture of official apathy. Several important personalities including Mir Momin Astarabadi, who had contributed extensively to the foundation of Hyderabad, are laid to rest here. The history of the graveyard is that Mir Momin

Astarabadi, had brought camel loads of soil from Karbala, the holy city of Iran, in the 16th century and got it laid at the graveyard. Hence, it is one of the important graveyards of the Muslim community in the city.

Amongst those laid to rest here were, Shah Chirag, a religious figure from Najaf, in Iraq, Noor-ul-Huda, another religious scholar from Iran who had brought along with him holy relics from Iran, which he had presented to the Qutb Shahi kings, the eminent poet Mirza Mohammed, high- ranking officials of the Mughal era and the family of Salar Jung. Bade Ghulam Ali Khan, the exponent of Hindustani classical music was also buried here.

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The End.

